

PENELOPES VV E B.

WHERE, IN A CHRIS-
tall Mirror of feminine perfection
represents to the view of euery one those vertues
and graces, which more curiously beautifies the mind of women,
then eyther sumptuous Apparell, or Jewels of inestimable value:
the one buying fame with honour, the other breeding a kinde of
delight, but with repentance.

In three seuerall discourses also are three speciall vertues,
necessary to be incident in euery vertuous woman, briefly discussed: namely
*Obedience, Chastity, and Silence: Interlaced with three severall
and Comickall Histories.*

By Robert Greene Master of Artes in
Cambridge.

Omne tulit punctum qui miscuit utile dulci.



LONDON,
Printed for Iohn Hodges, and are to be solde at
his shop at the Flowerdeuce in Fleetstreete, neere
to Fetter Lane end. 1601.

REVIEWS

W. E. B.

W. E. B. DUBOIS

THE LIFE OF W. E. B. DUBOIS

BY C. VANN DUNN

WITH AN INTRODUCTION BY W. E. B. DUBOIS

AND A FOREWORD BY THE EDITOR

IN TWO VOLUMES

VOLUME I

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By Robert Green Hall of Lincoln
Cambridge

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To the Right Honorable & vertuous his very good Ladye and Mistresse, the Lady Margaret Countesse of Cumberland: and to the no lesse Honorable and vertuous the Lady Anne Countesse of Warwicke: Robert Greene wisheth increase of Honor and Vertue.



Socrates (Right Honorable) being forced by the Athenians to send presents to Apollo, offered not vp, as others did, the superfluity of wealth, but the Aenigmæes of Hermes Tresmegistus, yeelding this reason, that Apollo was not poore but wise. Achilles beautified the Temple of Pallace with Speares and Helmers, in that the Goddesse was patronesse of Souldiers. Dyana's present was a bow: And I by chaunce finding so precious a monument as the Web of Penelope, the onely trophee of her chastity, was perswaded to bestow it vpon your Honors, as vpon two Ladies, whose vertues deserues among the best the patronage of such a famous antiquity. For if truth be the daughter of time, and time the Herald that best imblazeth affections. The report that the Grecians made of the Princeesse of Ithaca, may seeme but a fiction compared with the fame of your Ladships vertu-

The Epistle.

ous resolutions: which are such and so rare, as your very enemies (if you haue any) are forced maugre their teeth to be true discoverers of your vertues. Homer penned his *Odissea* comprehending the life of *Ulisles* because hee was wise. And I (may it please your Ladiships) haue attempted the discourse of *Penelopes Web*, for that shee was chaste, that as diuers reading the Poets works did imitate his wisdom spoke well of his pollicie: so some by glancing at this toy may take a president of her chastitie, & giue thanks to your Honors, whose chaste & vertuous life brought this worke to light. But some may object that Homers pen deawd forth such sugred eloquence, as becomed the discourse of *Ulisles* traualles: whereas my harsh style and method makes the *Web* that of it selfe was as soft as the *Seres* wool, be as rough as *Goates* haire. I confesse my fault, and therefore by custome claime pardone of course: yet thus farre dare I answere for my selfe, that although *Demosthenes* had a *Plaudire* for his *Oratio* because it was curious: yet *Nemius* got the sentence for the trueth of his plaine tale. *Penelope* her self was more chaste then eloquent. *Virgill* was seene to haue *Ennius* in his hand. The *Romain* Ladies spurned at the sweet verses of *Ouid*, when they read ouer the *Satyres* of *Iuuenall*. And I hope your Ladiships wil vouchsafe of *Penelopes Web*, at least for the vertue of the wouman that first wrought it, though the *Cloath* workers arte haue given it so bad a glosse. *Damydas* caused his *Parrat* to peake vnder a *Dragon* of brasse to defend it from the *Vulture*styranny: and I shrowde this simple worke vnder your Honors patronage, that the enuious, whose tungs cut like *Swords*, may like the *Serpent* feare to offend that hearb, whereon the beames of the *Sunne* doth rest. Thus hoping

ping your Ladiships will) or Penelopes sake vouchsafe
 of such a homely present, though otherwise vn-
 worthy the patronage of such Honorable
 personages, I commit your honors
 to the Almighty.

**Your Ladiships in all due full seruice
 to commaund, Robert Greene.**

A.

To

Thomas of Robert Greene.

T O THE GENTLE-
MEN READERS HEALTH.

SO oft (Gentlemen) haue I relyed vpon your courtesie, and found you so fauorable, that still I aduenture to present what I write to your iudgements, hoping as my intent is to please all, if it might be without offence, so I shall be pardoned of all, though presuming to farre: It may be the forehead is not alwaies a true heralt of affections, neither the rules of Phisiognomie infallible principles: for they which smiled at the *Theatre* in Rome, might assoone scoffe at the rudenesse of the *Scene*, as giue a *Plaudite* at the perfection of the action, and they which passe ouer my toies with silence, may perhaps shrowde a dislike in such patience, if they doe, yet soothing my selfe in the hope of their courtesies, I sleepe content like *Phidias* in mine owne follies, thinking all is wel, til prooffe tels me the contrarie. I was determined at the first to haue made no appeale to your fauorable opinions, for that the matter is womens prattle, about the vntwisting of *Penelopes* Web. But considering that *Mars* will sometime bee prying into *Venus* papers, and gentlemen desirous to heare the parlie of Ladies, I thought rather to write a line to much, and so be counted forward, then by leauing out one title, incurre your displeasures, and so be iudged froward: but whatsoeuer I haue done or written, I onely desire for my paines your fauorable acceptance, and so wish to you, as to my selfe, to liue fortunate, and dye happy.

Yours to vse, Robert Greene.



To the Courteous and Courtly Ladies of England.



After that (Gentlewomen) I had finished this worke of *Penelopes* Web, and was willing to commit it to the Presse, I fell to partye with my selfe, whether I should stay it as *Apelles* did *Venus* picture, halfe vnfinished in the Printers fourmes: or thrust it out as *Myson* did a ragged table bescratcht with a pensell. *Apelles* was froward, and *Myson* too forward, both faulty, and euery man hath his folly. It may be some will thinke me of *Antisthenes* faction, that layed platformes of euery mans life, and yet the Philosopher was more vwise in his precepts then vvary of his ovne gouernment: and count me very œconomycall that seeke to sette downe the duety of a vwise, & to deliuer principles to such a purpose. If I haue intermedled too far, it is (Gentlewomen) in discouering the vertues of your sex, not in censuring seuerely of your actions: for I present but the viewv of those vertues that naturally are,

To the courteous Gentlewomen,

are, or incidently ought to be as well in virgins that
sacrifice to *Vesta*, as in wifes that make secrete
vowes to *Lucyna*. I reprehend not (as one think-
ing all generally to be vertuous,) but perswade as
one wishing particularly euery one should lyue
well and dye better. If any that are enuyous
grudge at my dooing, I straight for refuge flye to
your good words, which I count as a sufficient de-
fensory against such as loue to backbyte. Commit-
ting therefore my Booke to your patronage, least
the gates being too big for the City, the Moun-
taines should seeme to swell and bring forth a
Mouse, I wish you all such happy
successe as you can desire
and I imagine.

Robert Greene.

Penelopes V Veb.



When as the stately City of Troy was sackt by
the Grecians, & all the Prince of Priamus
either utterly extinguished by the sword, or fa-
tally ended the place of their native residence: V-
lisses & Prince of Ithaca, who had remained ten
yeeres at the siege, resolved to leave the confines
of Asia, & to returne to the government of his owne Monarchy:
but especially to see the miſeres of his thoughts chaſt Penelope,
from whence these troubles had so long sorrowfully detained him:
thinking as it was the part of a friend to accompany Menelaus in
repence, so it was duty of a husband by final delay to bewray
his affection: that it was the office of a Prince as well to study in
Pallas, as to cry Alarum with Mars: that as great honour did
depend in the Scepter as in the sword: that the grone Lawrell
in the Senate house, was as pleasing an object to the eye, as glis-
tering armour in the field: Consideratib, the preventer of bad
I will, tyed him so to the performing of these forenamed premis-
ses, that causing his weather beaten Ships to be warped out of
the Haven allone as they were made tyght, rigged and trim-
med, able to brooke winde & weather, he hoysed sayle and thrust
into the mapne, converting his course toward Ithaca: but for-
tune the enemy to prosperous resolutions, willing to bewray
her selfe, having commission from angry Neptune to shewe her
inconstancy, kept him still from the end of his desires, I meane
Penelope: who remaining still in the Court of Ithaca, for that
Nature had made her beautiful by a superficial glozy of well
proportioned lineaments, and vertue had made her wise by ap-
pyning after same with well ordered actions: these two perfections
the speciall friend to fancy, armed with the long absence of V-
lisses, & with many rumors of his death, brought all the Princes
of Ithaca to become suitors to Penelope. She whom Loue had
arested

arrested for a subject, but never brought to any servile obedience,
 whom the Idea of Ulysses printed in her thoughts, had resolved
 to dye the wife of so good a Prince, refused their proffers, & with
 the warrant of her chastity sought to appease their humorous
 persuasions. But the Noble men whom delay and tyme had
 made impatient of denyall, fell into flat tearmes and craved an
 answer. Penelope seeing that fortune had conspired her mishap,
 by breeding such a restless importunity to her lovers, was dri-
 ven to seake a knot in a Ruff, and with policy to prevent that
 which the honest and honorable pretence of her chastity was not
 able to defend. She therefore beguiling time with labour, having
 begun a webbe wherein she spent the day, to keep herselfe from
 poletesse. knowing that *Oia si vultis perire cupistis arces*,
 gave answer, that when her worke was finished she wold make
 a choice of some one of them for her husband. The Noble men
 who knew that as y^e work was not great, the dated time could
 not be long, contented themselves with this reply, which some-
 what eased the mind of Penelope: but when she fell into consi-
 deration with herselfe, that the longest Summer hath his Au-
 cumne, the largest sentence his Perio, and the greatest labour
 his performace, she began to be melancholy til L^one had lear-
 ned her a shift to make her work endles, by untwisting as much
 in the night as she wove in the day: this policy put in practice,
 (so that the night the friend of sweet and golden sleepes grud-
 ged that her breasts should be despoiled by the restless labour
 of such a polittick buswife) she determined accompanied with her
 Purse and two Maides, to passe away the tyme in parle, think-
 ing thus both to further her content, and procure paine to be
 mitigated by such pleasing delights: seeing therefore that her
 Purse began to nodde and her Maides to winke, she wakened
 them out of their dreames with this mery chat: I can but smile
 (Maide) to see how tyme maketh a distinction of ages by affec-
 tions, and the disposition of the sences follows truely the tem-
 perature & constitution of theyr bodies, as a particuler instance
 makes manifest: so the tyme of the night (growing to rest) sum-
 mons both you and my Maides to sleepe: yet though the affect

Is al one the effects are diuers: for age to whom nature hath stozed with imperfect ion and disease, and therefore freed from the fere of disquieted thoughts, teacheth the senses by the desire of sleep, how the number of your yerres are dated vnto death: that with Antisthenes we may say how the bed resembleth the graue, and y closing of the senses the dissoluing of life: my maides who youth perswades vnto rest, and want of care, pzooues that the blacke Dre neuer troade on their fete, onely cares how to serue time: for that no other care hath yet bitten them by the heele, & so resoluing their minds in quiet by such content, seeks to pleasure the senses by sweet slumbers: but I paze soule whom fortune hath set as a subiect, wheron to worke the variable points of her inconstancy, finde my senses so countermanded with disquieted thoughts, as desire of content dzaues me into a labyrinth of restless passions.

Eubula one of her Maides that was most familiar with her Lady, made this pretty and pithy reply: I remember (Madam) that phidias, dzauiug the counterfaite of youth, figureth labour as the task-maister of his actions, & ease as the paymaster of his deserts: meaning as I can confecture by the Embleame, that as it becometh youth to spend the day in worke, whereby to auoide the sugred snares that idlenesse layeth to intrap the senses: so the guerdon for such forward indeuours is to consume the night in sweet and quiet slumbers, least the vitall spirits overcharged with too much labour, should either grudge at too soze an imposs, or else fall to inconuenience by ouerlong toyle and watchings: Extremity is euer a vice, too much in euery thing is hurtful, and the greatest prodigality is the expence of the eye: I meane not (Madame) in gazing wantonly, but in watching ouer niggardly: which when I consider how prodigal your honour is in this point, I cannot but (as euer I haue done) merruaile at your wisdom and vertue, so now to wonder at your loue and constancy: for thinking with my self that your Grace is seated in a Throne of Maiesty, adorned with a Scepter and a Dyadem, honoured with the possession of a Kingdome & the tytle of a Queene, rich, beautifull and young, the very aduocates of vanity: and seeing that

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that the affection your Highnes beares to Vlisses, the loue to your Husband, the vowe to your Lord, though in long absence still qualifies the forenamed pleasures with the sweet deaw of a modest chastity: I must (Madame) without flattery say, that in requestall of such constant affection, the Gods in iustice must crowne you with immortallity, and the world reward you with fame and honour.

Indæd quoth Vygenia (for so was her second Maide called) when I see maiessty a contented copartner with labor, and a resolute farewell to ease: the chosen companion to a Quene, I cannot thinke but loue is a great Lord, that in a womans affections worketh such straunge effects. Take heede quoth Iliena (which was the last and youngest of the three) that in this word loue, you deceiue not your selfe: for there is an Amphibological equivocation in it, which browneyth hearers oft in a laborious of perplered conceits. As how quoth Penelope, let vs heare you make this distinction: Iliena that was young and very quicke witted, willing to content her Ladies humour by beguiling the night with prattle, applying as well her fingers to the web as her tongue to the tale, went forward thus in her description. Although (Madame) experience hath not taught mee to set downe the diuers effects of Loue, yet the Whistion by reading, oft knoweth the nature of the Simple as well as the Gardner that plakteth it: & he which seeth Fortune standing on a Globe, may iudge she is sicke though he try not her inconstancy: many speak of the Crocodiles teares that neuer felt her deceipts, and diuers condemne Diogenes for a sinck that saw not his Tub: The Shoemaker corrected Appelles picture, yet he knew not the vse of the Pensell: & I may by your honours patience talke of Venus Temple that neuer smelt the fume of her Sacrifice: but to say what I haue heard, thus to the matter. Anacreon, Menander and Ouid, with others, who were Curious in this amorous Philosophy, haue as they set down principles, so printed down precepts, wherby the fond and variable effects of loue is manifestly deciphered, calling it by the name of a God, as vnder that tytle bewraying the forreable officarie that by a pretor-
munt

minant quality, it doth infuse into humane minds: other whiles a fury, as discovering the sorrows, griefes, and disquietes that proceeded from such a furious humour, painting Cupid blind, as noting the self conceipt in choise, like a little boy, as figuring small government, not leveled by the proportion of reason, winged, as absolutely pouring inconstant and fickle passions of Lovers, whose thoughts are variable, whose loves are momentary, like to the shadows which Iuno presented to the Giants, bringing forth like the Tender trees faire leaves but no fruites, and as the Date having soft rindes, but within stones as hard as Steele: This lone (*Adame*) presented by Venus as an invulnerable object, no sooner entreats the eye but he pierceth the heart, not accompanied with vertue to perswade, but armed with the outward beu of beauty to constrain, which what effect sooner ensueth, waileth at last forrow and repentance: Such was the loue of Dido to *Aneas*, that seeing the curious forme of the dissimbling stranger, through too over hasty affection, did both ruinate herselfe and her Kingdome. Ariadna by crediting the swete tales of Theseus, Medea of Iason, Phillis of Demophon, and infinite other, which entering into this passion runs headlong after endlesse repentance.

This lone is like the Baaran Lease which sene pleaseth, but touched pierceth the skinne, this lone is that which ouerruling yong heads, sotteth the senses, dulls the wittes, bindeth quiet, and maketh a passionate confusion in the minde of man called by the title of loue, which indeed is more lust and vanity: whereas true and perfect lone hath his foundation upon vertue onely, aiming at the inward perfection of the mind, not at y outward completion of the body, which decreaseth not but increaseth with time, uniting the hearts with such strickt leages of amity, that it accounteth all labour a pleasure, to shew endles desire by effects, as (*Adame*) to infer your self for an instance, who not possessed with this fond fury, which may saue to come from Venus, but that settled fancy, which we are sure proceeds from vertue, although the Prince Vlisses hath ten yeeres been absent at the siege of Troy, and report in this space hath made sundry and

uncertaine tales of his death: although the stately pallace of Penelope hath swarmed wth the Lords of Ithaca, thinking by sundry assaultes to make shipwrecke of loue: yet hath affection, armed with vertue so grounded the mind from wauering so much as in thought, y^e neither respecting their youth, beauty, nor riches, your highnes spareth no paines, as proue makes manifest, still to remaine the constant wife of Vliſſes: Such was the loue of Lucrece, that Tarquine in the absence of her husband found her selfe not idle, thereby to entertaine pleasure, but sitting amongst her maids breaking of wool, by such huswifery to annoy the allurements of vanity: such was the loue of the Romaine Marcina, that in the space hir Husband Lentulus remained at the warres, she neuer was found from the wheele: both these, same hath chronicled with honour, & I am sure Madame the reporte of your chastitie being once spread abroad, the Christians are as prodigal in praises as the Romans, and blind Homer shall be as ready by his pen to make your chastity immortal, as euer was any of their babling Poets. The olde Purſe, who for all her nodding had giuen eare to this prettie prattle of the maide, waking her selfe at the praises of Penelope, began to mumble out these words: Daughter, whether report or experience hath taught thee these principles of loue I will not be inquisitive, but this I dare say, thy censure is as true as an Oracle, for indeed that is not loue which pierceth the eye, but which pleaseth the mind, not that is founded vpon y^e superficial sight of beauty, but vpon y^e touchstone of delight, which is vertue, such was the loue of Portia to Brutus, who chose him not because he was faire, but for that he was wise, not leuelling content by the outward shape, but by the inward substance, not setting downe the property of affection as our gentlewomen doe now a daies that must haue their husbands as beautifull as Adams, as proude as Narcissus, as fine as Cleo, as neate as may be, or els his Penny gets no Waterposset: whereas true loue inquireth if the man be vertuous, as Sulpicia did of Lentulus, if he be valiant, as Andromache did of Hector, if he be wise, as Hipperchia did of Crates the Philosopher; not if he be beautifull, as Helena dyd
of

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of Paris, if he bee well proportioned, as Phædra did of Hippolitus, if he be rich, as Iphigeneia did of Cinnarus, for the one is immortall, builded vpon vertue, the other momentary, stayed vpon the goods of nature & fortune. Wherefore Pittarchus one of the seauen sages, considering y^e imperfect loue, there ought to be a simpathy of affection, setting down three kinds of marriages, The first of loue, the second of labour, the third of griefe. As touching the first, Themistocles termes it a charitable conjunction, unity and society of them that are good, when the parties take not by a voluptuous desire to aime at pleasure, but by a vertuous intent to inioy the benefit of mutuall amity: the marriage of labour is that which the Comickall Poet Plautus auoucheth to come from the fingers, not from the eares, by this allegory, as I suppose, meaning that women like not by the report they heare of his vertue, but by the delite they take in selling his treasures, rather desirous to haue goods without a man, then a man without goods, which Olimpias the mother of Alexander greatly hated, for when she heard that a Noble woman of Macedonia had married a rich fool, she banished her from the Court, with this sharp sentence: I like not her that preferreth wealth before vertue: the second species of this Genus, is where bodily beauty and outward graces is onely regarded, where the liniments of the face, not the literature of y^e mind beareth palme, this momentary affection tyeth the banes of marriage with the blades of a Lake, being plumed with fynes feathers, falleth with every delue: for the least wrinkle, the smallest mole, the littlest scar, yea the winters frost or summers sunne both utterly subuert & ruinate the dearest impression that beauty can insert vpon fancy, so that the terme of such loue, if it scape these forenamed hazards, is yet dated but till age doth approach, whereunto well assenteth the Poet.

Forma bonum fragile est, quæstumque accedit ad annos,

Fit minor & spacio carpitur ipsa sua.

The third degree of the marriage of Labour, is when the parties are Hetherogenei: dissonant in manners, nature and age, where disparitie of yeares hath let such a difference, as neither time

time nor pretence of love can ever be able to reconcile where *De-
capita senectus* olde age whom diseases hath tyed to the Crouch,
will now with the babe returne to the Cradle: that stooping to
the grave by burden of over many yeers, will yet offer a twofold
Sacrifice to Venus for a young husband: this well may be cal-
led a marriage of Labour, where the married couples so inequal
in match, are continually troubled with a spirit of dissention: for
as the former Elements are different in their properties, so are
these disagreeing in their manners: the earth & ayre are not pla-
ced well in one ballance: the fire and water brookes not the selfe
same limites: age and youth may conioyne in law but not in
love, with the sanguine complexion of the one, & the melanco-
lye & saturnine constitution of the other, are alwaies in thoughts,
effects, and desires opposite ex. dyameses: so that by the opini-
on of Aristotle they be as it were immediat contraries: which
Dyonisius the elder noted very well, when seeing his syster
passing old and over growne with age, desirous to marry a young
stripling, told her that it was in her power to violate the lawes
of Syracuse, but not the lawes of nature: this affirmeth Plato in
his Androgina, & agreeth to the censure of Dionisius, affirming
that marriage in olde women is with the Giants *bellum gerere
cum Diis*, which the Romane Lady Valeria well noted, who al-
waies had this saying in her mouth, that her husband dyed to
others, but lived to her for ever. And herein can I commend my
good daughter Penelope, that hating such marriages of labour,
doth intend both to live and dye to Ulysses. Say good Nurse
quothe Penelope, lets heare your last distinction, I meane the
marriage of griefe: tis Adam quothe she, where the old proverbe
is fulfil'd, better one house troubled then two, I meane where a
bad husband is coupled with a bad wife, where the one striveth
to overcome the other, not in vertuous actions, but in disquiet
and murmurings. I cannot thinke quothe Penelope, that there
is any husband so bad, which the honest government of his wife
may not in time reforme, especially if she keep those three speci-
all points that are requisite in every woman, Obedience, Cha-
stity, and Silence, these such graces Nurse, as may reclaimme
the

the most gracelesse husband in the world: and because my mayds are young, and may in time trie the fortune of marriage, we will this night discourse of this point, to discover the effects and efficacy of obedience: which (for that I will be first in this newe devised disputation) I will take in hand to discourse of, that both we may beguile the night with prattle, and profite our mynds by some good and vertuous precepts.

The maides hearing their Lady in so good a vaine were glad, and therefore setting their hands to the Table, and their eares to his talke, Penelope began in this manner. Zenobia the wife of Radamysius, King of Armenia, being demanded of a Lady in her Court, how she procured his husband so deeply to love her as he feared in any wife to offer her occasion of displeasure, answered by fearing to displease him, meaning that the chiefest point of wisdom in a good wife, is to make a conquest of her husband by obedience. Aristides the true and perfect Iusticiarie of his time, caused the portraiture of a woman figured on her knees, to be carried before the Bydes at their espousals, to signifie that they meant now to obey & submit, not to rule or command, for quoth he, such fond and fantastick women as make choise of effeminate husbands, thereby to challenge a souldierlike superiority ouer them, may rightly be compared to those presumptuous soles that had rather be masters of blind men, then seruants to the discrete and learned, which caused Plato in his Androgonia to say that a wise woman ought to thinke her husbands manners & lawes of her life, which if they be good, she must take as a forme of her actions, if they be bad, she must brooke with patience: His reason is thus. As a looking glasse or Chrystal though most curiously set in Chonse, serueth to small purpose if it doth not liuely represent the proportion and lineaments of the face inspicient: so a woman, though rich & beautifull, deserueth small prayse or fauour, if the course of her life be not directed after her husbands compasse. And as the Mathematicall lines which Geometricians doe figure in their carracters, haue no motion of themselves, but in the bodies wher in they are placed, so ought a wife to haue no proper nor peculiar passion or affection, vnlesse framed

med after the speciall disposition of her husband: For to crosse him
with contrarion, as to frolone when he setteth himself to mirth
or amidst his melancholie to shewe her selfe passing merrie, dis-
covereth either a fond or froward will opposite to y^e honorable
vertue of Obedience: But saith Antisthenes, some wives re-
semble the nature of the Moone, which the further she is remo-
ued from the Spheare of the Sunne is the more radiant, & the
nearer she approacheth to his beames the more eclipsed and ob-
scured: so y^e longer y^e distance is betwene them & their husbands
the better chere, when in place they are euer sorrowfull & pri-
uine: which crabbed constitution is the well of endlesse disquiet,
wherof springeth a peculiar & pestilent enormitie: for the trou-
blesome conspiersation of a wife that spendeth the day in discorde
and the night in brawles, were she as chaste as Hippocratea, as
wise as Sapphia, as rich as Pamthea, yet it darkneth these soze-
named vertues & makes her odious: whereas there is no grea-
ter perswasions to allay the chollericke humour & froward dis-
position of men then Obedience: for sayth Theocritus, a good
wife should use the custome in her house that the Persians did in
warres: for when their enemies made any inuasion either by
skirmish, Camizado or maine battell, if they rusht vpon y^e pike
with any clamours, the Persians receiued them with silence, but
if they assaulted with furie they toynd forces with lowde Ala-
rums: so should a wise woman when she sees her husband in
choller appease him with patience, and when he is quiet then
seek to perswade him with reasons. Either of Ariosto in a son-
net hath this sentence englished thus,

The sweete content that quiets angry thought:

The pleasing sound of household harmonye:

The Phisicke that doyes what surer wrought:

The huswifes meanes, to make true melodye,

Is not with Simple, Harpe or wotaby pelfe,

But smoothly by submitting of her selfe.

Iuno the Queene and mistris of the Skie,

When angry Ioue did threat her with a frowne,

Cause Gamynede for Nectar fast to hye

With pleasing face to wash such choller downe:
 For angry Husbands findes the soonest ease:
 When sweet submission choller doth appease:
 The Lincell that impales the bead with praise:
 The Lemme that decks the breast of Iuory:
 The Pearle that orient in her siluer vaines:
 The Crowne that honors Dames with dignity:
 No Saphire, Golde, greene Bayes nor Marigold:
 But due obedience worketh this delight.

With these verses I conclude, that there is no better thing
 praise worthy in a woman then Obedience, which a Catalogue
 of infinite examples is able to make manifest: Cornelia the wife
 of Gracchus falling at first in disgrace with her Husband, not
 for that she wanted vertue, but that the course of his unbrideled
 youth, led him to a furious superiority of the young Lady, which
 she countermanded with such submission and dutifull obedience,
 as she reclaimed that by her owne government, which the Se-
 nators by threats could not performe. Emilia the wife of Scipio
 the African, although she was of most honorable parentage
 then her husband, being descended from the ancient and prince-
 ly line of the Emili. seeing how he had her in contempt and dis-
 laying the Nuptiall bed, fell in love with her handmaide: yet co-
 cealed the matter in most secret manner, & fulfilled in euery thing
 his commaund, with such obedience, that Scipio repented his
 former follies, & recalled himself to her until his death: in somuch
 that Emilia after her husbands funerall, to shew the true plat-
 forme of loue and obedience, married the mayd to one of her fre-
 men, with a great dowry. But especially let the obedience of
 Octavia sister to Augustus, and wife to Anthony, be a sufficient
 president for our purpose: who notwithstanding the injury her
 Husband offered, by preferring a Queene before her, neyther so
 young, fayre, nor vertuous, yet bare such entyred affection to An-
 thony, that neither the intreaty of her brother, the perswasions
 of her kindred, nor the remembrance of the injury, could exting-
 uish the least sparke of her loue. This vertuous Princeesse hea-
 ring that her husband was to make warre against the Parthi-

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ans, prouiding Soldiers, money and Munition, took her iourney as farre as Athens, where she receiued letters from Anthony to returne backe to Rome, which she with great obedience perfozmed, sending him al the sozenamed necessities, although she perfectly knew that Cleopatra was with him in the fiede: But when the warres betwixt him and Augustus were ended, he sent straight to commaund Octauia that she should depart from his house, which she did so obediently, that Rome after her death would haue erected an Image in her praise, but that Augustus would not suffer it, keeping Anthonies children, that hee had by his first wife, with such care and diligence, as it did wel note to the world her loue and obedience. To confirme which more at large, I will rehearse a pleasant history.

Penelopes Tale.



Aladine the Sonldan of Aegypt, who by his prouesse had made a generall conquest of the South-east part of the world, took to wife Barmenissa the onely daughter and heire of the great Chan, who amongst sundry Sultons not inferiour to him in parentage and progeny, yet made such a rarefull choise of this yong Aegyptian Prince, not for his beauty (for that Nature had denied him that fauour) but for his vertue (fith he was wise and valiant) that imprinting the perfection of his mind with a deep insight into the deepest place of her heart, and sealing the knot of fancy with y signet of marriage, she neuer so much as in thought crost him with any discourtesie: yet for that men are the subiects of Fortune and therefore variable, and the true disciples of time, and therefore momentary, he began to loath that in the fruite which he loued in the bud, & to spurne at that in y saddle, which he secretly bled in the cradle, repaying the faith of Barmenissa, not with flattery to inueagle her, but with soule language the better to manifest his hate: which although Nature forbade her to bwoke, yet obedience the Herald y best imblazeth loue, taught
her

her that against such sorrow there was no better salve then patience: that revenge in a woman was not to be executed by the hand, but by the hart, and yet not with rigour but with clemency, persisting in this opinion, Olinda the Concubine which Saladine so greatly loved, sent a letter to this effect.

Olinda to Saladine health.

If the inward affects of the minde be manifested by outward effects, by the brow the bashfull bewayer of secrets, and yet the true discoverer of thoughts, may bee credited, the Emperour of *Egypt* in his lones resembleth the *Pyne tree*, whose leaves remaine in one colour but one day: Well might the censures of wise *Clarks* have bin caueats of my likely misfortune: for they say *Pynees* affections as they are glorious so they are brittle: that the favour of Kings hangs in their eye lids ready with every winke to be wiped out: that as they are full of *Passion* and above law, so they are full of incostancy, because without law: this which other spoke by prose, now I alledge by experience: for your *Highnes* abridgeth me of my wonted allowance, not onely in expence but in looks, so that I account that day happy when Saladine but glanceth at Olinda. The mistress of my mishap is thy insatious wife *Barmenissa*, to whom I wish thy ill fortunes & my miseries: she with a fained obedience seeketh to inueagle thee with a conceit of her loue, who if she did loue, could not content, for she wants the eye pleasure, beauty: thou tickled with an inconstant humour dost listen to the melody of the old *Pyzen*, whose necke shadowed with wrinkles as fowls but bad harmony: Keep not (*Saladine*) fire and water in one hand: in running with the *Hare* hold not with the *Hound*: beare not both a *Sword* and an *Olive*. *Paris* gaue sentence but on *Venus* part, affection breaketh no diuision: therefore if thou loue Olinda, hate *Barmenissa*: follow the example of *Anchony*, who after his choyce of thy *Countriwoman* neuer favoured *Octauia*: tis beauty that merits a *Crowne*, and as well would the *Diadem* of *Egypt* become thy *Lemons* head, as thy wifes: the

the willes of Princes are laws, their laks death, their censures
are peremptory: Agrippa saith, yet b confessions and popsons, why
then should Barmenissa lue to disquiet thee, to chur me, and to
slaunder vs both: If not with her tongue, yet with the painted
shewe of her vertues. This performe without delay, or excuse.
If thou wilt be counted the friend of Olinda. I want money,
send me five thousand Aspers, though my counsaile be great my
experiences are small: And so farewell.

Olinda.

THE King hauing receiued this Letter & thoroughly beiewed
the contents. put it vp in his pocket, & through other vrgent
affayres committed to obliuion the request of *Olinda*. A fewe
dayes passing, as Saladine pulled out his Handkercher, by soz-
tune he lost his Letter: which Barmenissa finding, after (by the
cōtents) she perceiued how the king not only had alienated his
miind, but through perswasions intended her death, yet with co-
stancy and patience, thinking to shew her selfe honozably and
obediently minded in most extreme perills, she thought not by
revenge to make requitall of such treachery, but by a bountifull
countessing to shewe her enemies how little she esteemed of theyr
practises: Wherfore presently prouiding so many Aspers as
Olinda sent for, conueying them to her by a speedy messenger,
charging him vpon his life not onely to deliuer them, but to say
that they came from the *Souldan*, least (as women oft times, es-
pecially of her function, are pruerse) forwardnes should moze
preuaile then necessity. The messenger obeying the Princesse
command, went in great haste and performed his charge: but
as he returned, the *Souldan* who was going thither, encounte-
red him, and demanded the cause of his iourney: the poze fel-
low, fearefull to betriple in a lye, tolde the King from poynt to
point, the effect of his message: first how the Quene had found
& read the Letter: the how she sent him with the money, & gaue
in charge he should say the Aspers were sent frō the *Souldan*.
Saladine hearing this, let the messenger goe & went sozward on
his way, where discoursing the maner of the Quenes renenge
to *Olinda*, it made her not onely not ashamed of her intent,
but

but also desperat to go for ward in her perswasions: so that before his departure, the Souldan was fully resolved to depose the Quene from all regall and princely dignitie, and to inuett her with the Crowne and Dyadem: which resolution in short time tooke effect: for summoning al his Nobility at the promontorie of Iaphet to a Parliament vppon certaine Articles preferred against his wife, & confirmed by false witnesses. She was by general consent deposed: and the ceremonie of her deposition being finished, and Olinda sent for into the Parliament house, he pronounced these words.

It is no maruaile if you stand amazed (right mighty Princess of Egypt) to see your King who was wont to craue your consent in small affayres: without your counsel now to begin a thing of such importance, & meane a Parliament: But he that seeketh to haue his purpose vnpreuented must be secret and speedy, least either fortune or counsaile hinder his enterprise. Many things fall out betwene the cup and the lip, and daunger is at wates a companion to delay. To take away therefore all occasions of hinderance, I haue vpon the sodaine assembled you, not onely to heare what I can say, but without either doubt or denial to confirme what I will say. Being divorced from my quondam wife and your Quene by lawe, although I am olde, yet not so stricken in age but that I can and must yelde to affliction: I intend, nay I will in dispiight of all men, take Olynda heere present to my wife, and before we depart fro this Session, shee shal be crowned Quene. Confecture doth assure me you wil all greatly mislike of the match, and grudge that your King should marrie so low. But I charge you al in generall, and with every one that loueth his owne life, neither with counsaile nor reason to perswade me from that I haue purposed: least he incurre further daunger and my perpetuall displeasure.

The Nobility, but especially his sonne Carinter of the age of twenty yeres, grudging at his mothers mishap, and that such a common Strumpet should possesse her place, made furuous by the force of nature, burst out into this chollickere replye.

May it please your Highnesse (I feare to offend) if I say what

I should, and yet were loth to flatter in saying what I would not: but if I may haue free libertie to speake what I think, my verdit shall be soone giuen. I confesse that what pleaseth the father ought to content the sonne: and therefore I count the will of Saladyne a lawe to Garinter: yet as obedience wissheth a consent, so Nature wissheth with a friendly denyall to disswade from things that offende not onely men, but are enen hatefull to the Gods. I say therefore that Saladyne should get moze honour by expling Olynda, not onely from Babylon, but out of all the confines of *Egipt*, then if he had obtayned moze tryumpbes then that invincible Caesar. No doubt your Grace shall soone, nay I feare to soone, finde my words to be true, that in hoping to get a swete content you gayne a sower mislike: like to them which pleased with the colour of the tree Lotos, are poysoned as soone as they taste of the Apples.

Barmenissa, hearing how sharply her sonne shoke by the Emperour, with a modest countenance, as nothing grudging at the iniurie of fortune, at her last farewell gaue him this charge: Although sonne the law of nature willes thee to be partner of thy mothers misfortunes, yet the Gods, whose lawes are aboue nature, commaunds that thou gainsay not the Obed of thy father: For as proclus the Academick affirmes, there is nothing which we ought moze to regard then dueitie and obedience: the commaunde of the father is not to be limited by the concept of the child, for as their superiority is without proportio, so their wills ought to be without denials, first the frowne of a father (saith Epictetus) is like the eleuation of a Comet which soe shewes euer some fatall and finall ruine. Then Garinter offend not thy father in thought, least the gods grudging at thy secret disobedience plague thee with an open reuenge: further sonne, thou art his subiect, and he thy soueraigne, what dueitie is due to such a mighty potentate thou must by law and conscience offer vnto him: And seeing by the consent of the *Egiptian* lawes I am deposed, and Olynda inuested with the regall crowne: if a mothers commaund may be a constraint to the sonne. I charge thee that thou shew her the same obedience that belongs to a Princeesse,
and

and thy fathers wife, Philarkēs & sonne of Psamnetichus obeyed Rhodope, whom his father raised from a common courtesan to a Princeesse. Antiochus the sonne of Demetrius builded stately Sepulchres for his fathers Concubines: Revenge (son) ought not to go in purple, but in white, & the salve for iniuries is not choller but patience: for myne owne part Garinter I set thee down no precept but & which my self meane to hould for a principle, and thou by imitating thy mothers actions, shew thy selfe to be dutifull, which if thou performe, I will continually pray to the Gods of thy good, otherwise, if for my cause thou intend reuenge, I wish thy ill: & so wishing to thy father as to my soueraigne, & to the Princeesse as to one honored with a Diademe, I take my leaue at & Court, as wel content with my aduersitie, for & it is & kings commaund, as euer I was with prosperitie: And with this the Princeesse departed, leaping both her sonne and the Nobles passing pensue for her present disgrace, The Souldan not satisfied with this iniurie, caused presently Proclamatiō to be made, that the Princeesse should haue no reliefe, but what she earned with her hands, that her ladies should be labour, and her maintenance, no other then her owne indouour could prouide: This edict commaunded to be published, the King solemnised his marriage with sumptuous shewes and triumphes, & Garinter that he might shew how carefull he was to obey his mothers last command, brought in Maskes and comicall delights to finish by the solemnitie of & nuptials. The festiual time being past, Olinda puffed up with a swete conceipt of her prosperitie, so ruled and ouerruled in her gouernment, vsing such tyranny in words, and perswading her Husband to such disordered actions, that she generally fell in hate of all the people, in so much that the Souldan himselfe grudged at her ambitious presumptions: Well leaning her to her follies, againe to the Lady Bar-menissa, who fallen from a Crowne to a Cottage, and from a Scepter almost to a Serp, still salued her want with labour and her pouertie with patience, bearing as princely a mind in aduersitie, as she did in prosperitie, neither grudging at injury, nor gaping after reuenge, staid thus vpon this vertuous foundation,

D

talking

taking her worke in her hand (so) the vse of her neede was her
 yereely reuenues) she walked out of her pooze house to wards
 court, that she might by some one or other learne how her sonne
 behaued himsele to the Emperour: passing on poozely attired,
 (so) she chaunged her habite with her fortune) at last she came
 within sight of the Wallace, when as consideratid of her former
 estate presented vnto her mynda Confused Chaos of sorrowful
 and disquieted passions: so that sitting down behinde a bush in a
 little Thicket she fell into these tearmes.

Unhappie Barmenissa, why are the Destinies so inequall al-
 lotters of mishap as to appoynt thy youth, which to others is a
 pleasant spring of good fortune, to thee a frosty winter of mishap:
 Are the Starres so inequal in their constellation, or so incertaine
 in their influence, y^e Nature hath no priuiledge against misfe-
 rie, nor the title of a Quene no assurance of good hap: Is the
 seate of dignity like the Chariot of Phoebus, whose wheels cha-
 lenge not one minute of rest: The (Barmenissa) say with Solon,
 Cressus is not happie before his death. Confesse with Amazias
 King of *Egypt*, that y^e prosperous successe of Policrates prognos-
 ticated some byze euent: that Fortune standeth on the twether-
 cocke of time, constant in nothing but in inconstancie: that no
 man is happie before his end, and that true felicitie consisteth in
 a contented life and a quiet death: so I see well, that to assigne
 happienesse to him that liues (considering the alteration that
 tyme and fortune presents with sundry stratagemes) is to allot
 the reward of victorie before the battel be fought. The greatest
 miserie of all, saith Bias, is not to beare misery, and that man is
 most happy (quoth Dionisius) that fro his youth hath learned to
 bee unhappie. Demetrius surnamed the Besieger, iudged none
 more unhappy then he which neuer tasted of aduersity: so that
 fortune accounts of them as abjects and vassalles of dishonour,
 whome she presents not as well with bitter pilles as sweet po-
 tions. Alluding to that saying of Plutarke, that nothing is euill
 that is necessary, vnderstanding by this word, necessary, what-
 soeuer cometh to a wise man by fatall destinie: because, vsing
 patience in necessity, he giueth a greater glozy vnto vertue. With
 then

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then (Barmenissa) the fall from a Crowne ought to be no foyle to content, greene not at Fortune least thy sozrowe make her triumph the greater: but beare aduersitie with an honorable mynd that the worlde may iudgethou art as wel a Princeesse in pouerty as in prosperity: for Kings are not called Gods for they weare Crownes, but that they are Lords ouer Fame and Fortune. Although these secret meditations were perswasions vnto quiet, yet she no sooner cast her eye to the Pallace but she was overcharged with melancholy: to auoyde y^e which, taking her Spindle in her hand she fell to worke, and hearing the pretty Birds recording their sweet and pleasant note, she warbled out this Padrygale.

Barmenissas Song.

*The stately state that wisemen count their good:
The chiefeest blisse that luls asleepe desire,
Is not dissent from Kings and princely blood:
Ne stately Crowne ambition doth require.
For birth by fortune is abased downe,
And perils are comprised within a Crowne.*

*The Scepter and the glittering pompe of mace,
The head impaldec with honour and renowne,
The Kingly throne, the seate and regall place;
Are toyes that fade when angry fortune frowne.
Content is farre from such delights as those,
Whome woe and daunger doe enuie as foes.*

*The Cottage seated in the hollow dale,
That fortune neuer feares, because so lowe:
The quiet mind that want doth set to sale,
Sleepes safe when Princes Seates doe ouerthrowe.
Want smyles secure, when Princely thoughts doe feeke
That feare and daunger treads upon their heele.*

*Blesse fortune thou whose frowne hath wrought thy good:
Bid farewell to the Crowne that ends thy care,*

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The happy fates thy sorrows haue wiſhſtood,
By ſynning want and pouerty thy ſhare.
For now content (ſnd fortune to deſpight)
VVith patience lows thee quiet and delight.

Barmeniſſa had no ſooner ended her mad ſigale, but that ſhe heard a great noiſe, which at the firſt amazed her, but at the laſt ſhe perſeued it to be the voice of men: Deſirous therfore to be a partner of their ſecrecy, ſhe kept her ſelfe ſilent win the thicket, when ſhe perſeued certaine of the nobles of *Egipt* & were retyred to that ſolitary place, to confer of the ambitious ſupremecy that Olinda vſed ſince her Cozonation, and amongſt the reſt one of the Lords, whole name was Egiftus, burſt ſooth into theſe tearmes.

Egiftus Oration to the Lords of Egipt.

IT is not vnknowne (right Honorable Lordes of *Egipt*) not onely to vs, but to the whole Empire, how the King, ſeduced by the flattering allurements of a Strumpet, hath not onely violated the law of our Gods, in prophaning the nuptiall Bed, made ſacred by the holy law of Matrimony, but alſo the law of *Egipt*, which forbiddeth diuorſe wout cauſe: but ſith in a Monarchy the willes of Princes may abide no check, but their reaſons (how ſoeuer vnrreaſonable) are the principles & may not be infringed, it reſteth only for vs to complaine, but not to redreſſe: leaſt ayming moze at & weale of our coutry the our own lines, we ſet our reſt on the hazard and ſo deſperatly throw at al. Firſt let vs conſider that Saladine the mighty Souldan of *Aegypt*, puffeſd vp with the Highnes of his Paieſty, and number of his Territories ſubiect to his gouernment, hath been ſo tyzannous to his commons from his firſt Cozonation, that vnleſſe his immoderate pride and preſumption, had bin miſtigated by the vertuous clemency of his wiſe, the burthen of his cruelty long time ſince

since had been intollerable: but now hauing depofed that päre-
 leffe Princeffe, whose vertues made her famous, and vs happy,
 and married a Concubine, whose vanities breeds her enuy and
 our mishap: we are to look for no other euent but our particular
 ill fortune, and the generall ruine of the weale publicke. Then
 my Lords, least we should be spotted with the staine of ingrati-
 tude, in suffering the Princeffe iniury vntreued: and least we
 should seeme to be borne more for our selues then our Country,
 let vs attempt the restitution of the Quene, and the fatal ouer-
 throw of the insolent Concubine, although death and daunger
 were the end of our enterprize: The plot my Lords I haue laid
 by imposing her cup at the next supper: but with this pro-
 uise, that no intent of treachery, shall so much as in thought be
 pretended to the person of our Soueraigne, whom next vnder
 Gods we are bound to loue & reuerence. This my Lords is my
 purpose, wherto if you consent, I meane this night to put it in
 practise: otherwise to craue that my speeches may be buried in
 silence.

Egistus hauing ended his Oracion, the Lordes not only gaue
 their free consent, but also sware to be secret, and to be ayders in
 his defence, if any iniury should be offered for his enterprize: and
 vpon this resolution they departed. Barmenissa (who all this
 while held her self close in the Couert) hauing heard their deter-
 mination, was surprisled with such sodaine ioy, that at last she
 burst forth into these speeches.

Now Barmenissa, thou seest that delay in reuenge is the best
 Philosophie: that the Gods are iust and have taken thy quartel as
 aduocates of thine iniury: now shalt thou see wrong ouer ruled
 with patience, and the ruine of thine enemy with the safety of
 thine owne honour: time is the discoverer of mishap, and for-
 tune neuer ceaseth to stretch her strings til they cracke: shame is
 the end of trechery, and dishonour euer forerunneth repentance.
 Olinda hath soard with Icarus, & is like to fall with Phaeton:
 sooner are bruses caught by reaching too hie, then by stooping too
 low: fortune grudgeth not at them which fall, but enuy bites
 the which climbs: now shall the Lords of Aegipt by reuenging

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thine enemy w^{ill} keepe thy content : And why thy content Barme-
 nissa? both content hang in reuenge, or both the quiet of the mind
 procede by the fall of an enemy? Seest thou not (fond woman)
 that the prosperitie of Olinda is the preferuing of thy glory :
 that it is princely as wel to be faithfull as patient: that it is thine
 honour to put vp causeles injury, and her shame to heare of thy
 unhappines: nay, what would *Agrippa*, yea the whole world say,
 (if by treachery her hane be procured) but that it was thy troth-
 les indenuour: so shalt thou lose moze fame in a minute, then thou
 shalt recouer in many yeres: When heer lyes the doubt, eyther
 most I haue mine honour by her mischay, or else sake the ruine
 of my friends by discouering their pretence. Treachery thou
 knowest Barmenissa, is not to be concealed: friends haue no pri-
 uiledge to be false: amity stretcheth no further then the Altar.
 Saladine is thy Soueraigne, she his wife, and therefore thy su-
 periour: rather reueale their fallhood then ruyinate thine owne
 hono^r. The wife of Manlius Torquatus caused her sonnes head
 to besmit off for killing his enemy cowardly. Sempronia shew
 her sonne for uttering speeches against the Senate. Kings are
 Gods, against whom vnreuerent thoughts are treachery: The
 head that is impalled with a Crowne must be prayed for, not re-
 uenged. When Barmenissa, be rather ingratefull to thy friends
 then trecherous to thy Prince: rather see them dye then Olinda
 fall into such fatall daunger. And with this she stood in a dumpe,
 and being ready to goe forward in her former meditation, she es-
 spying where the Souldan & the Emperesse onely accompanied
 with her sonne and another Noble man came walking; Barme-
 nissa willing to see how the world went, met the Souldan, and
 with a reuerent modesty both saluted him and the Emperesse.
Olinda (who sawe the quondam Quene in this pooze estate)
 smyling at her folly, asked her where she dwelt and how she did
 liue. I dwell I Adam quoth she, in a little Cottage adioyning
 to the Subburbs of the Citty, where accompanied with three
 friendly companions, I passe the day in labour with quiet, and
 the night in security with swete slumbers: Content sits at my
 doore, and armed at all points forbids eyther Enuy or Fortune
 entrance;

entrance: Frugality is my purse bearer, and Hunger the Cook that assigns my dyet: Poverty presents me homely chaire, yet like a good Whistion to make a perfect digestion, he sauezeth all my dishes with quiet. And Madame, although I want an Imperiall Crowne, and other Crownes also: this lacke I find frees mee from care, that I sleep more in the Cottage, then euer I slumbr'd in the Court. When (quoth the Souldan) you worke for your lining: Your Majesty knowes (quoth she) that by parentage I am daughter to the great Chan of Tartaria, where my want was wealth, and my labour pleasure and delight: yet he knowing that principality is no prouidence against fortune, & that the highest estate is no warrant against mishap, learned me to vse the pædle and the Whæle, that both I might eschew ydlenesse in my youth, and (if the destinies had so decreed) the better to brooke poverty in my age. Perhaps quoth Olinda, your Patuistie, was calculated, and so the constellation foretelling this fall, your father was a wise man and prevented the Planets with pollicy: But you told me of thæ companions that are fellow friends with you in your Cottage, what be they? Thæe Madame quoth Barmenissa, that while I liued in the Court I heard of, but neuer could be acquainted with: Content without plenty, Quiet without enuy, and poverty without impatience: thæe such companions, that if in extremity I should misse them, indeed I might count my selfe rightly to be miserable. The Souldan taking no pleasure in this prattle (for that his old wife was an interloper to this Dialogue) hastid away, and Olinda as willing to be gone, tolde the olde Princessse that if she stood in need (whatsoeuer *Aegipt* reported) she was not so much her enemy but she would supply her want. Barmenissa made answer, that when her friends failed her, she would come to her for her last refuge. Alas, your friends quoth Olinda, I thinke they be fewe. Truth Madame quoth Barmenissa, misery alots not multitudes of friends. *Nullus ad amissos ibit amicus opes.* Yet haue I two, my hands and mine eyes, which sweares not to faile me till age deuiues them away perforce: but please it your Graces to stay, I will reueale such a matter as shall greatly rebound

dound to both your contentments : and then she made manifest the pretence of those Noble men.

Olynda amazed at this sodaine newes (as base myndes are euer fearefull) desired the Souldan that they might bye home, least some treason in that place were intended: for (quoth she) I knowe, whatsoeuer the sales, that Barmenissa was the authoz of this treacherie, whose life, how long so euer it be, is y continuance of my sorrows. The Souldan whom conscience began now to sting at the very hart, turned his backe without farewell, and no sooner came at the Court, but caused the Lords that were fauourers of this treason to be apprehended, who willingly confessed their intended determination, with resolution either to die or to perform it. The King, perceluing their obstinacie, committed them to ward: and now to make pzoofe of Olyndas patience, he counterfeited a moze deeper affect ion then euer he did, and for confirmation thereof, he gaue her free libertie to make choise of thre things without denyall whatsoeuer she would craue: which Olynda taking kindly, desired this graunt to bee sollemnely giuen befoze the Piers of Agypt: Upon this request the Souldan made Proclamation thzoughout all his Emprze, that the Nobility should within fiftene daies appeare at Memphis, where then he kept his Court with notice also that vpon that day the Quene should freely aske thre things of the Souldan without denyall. The commons greatly grudged at this graunt, and began to mutine, that a gracelesse Concubine should reape such fauours without desert. The olde Emprzesse, partaker also of this newes, willing to forwarne the Princesse of ambition, determined with her selfe to send her certaine verses, as a cauate for so warie a choyce. Well leauing her to her Poems: the Nobility and many of the Commons at the dated tyme came, where in the Parliament house the Souldan renewed the cause of their coming : namely, to be witnesses of his graunt and her demaund. Olynda fearing the worst, caused the King sollemnely to sweare, that he should not reuoke whatsoeuer he had pzomised. The Souldan taking aduice, made this sollemne pzostetation, and sware by the God of the Agyptians, that

that whaſoever he had promiſed to the right eldſtoll of the
ſh. of E. he would performe. ſhe ſaid ſetting her ſelfe to utter
her mind, to an interrupted by a meſſenger that came from Baſi
meniff with this ſtyle. The ſcholar ſan underſtanding to what ef
fect it ſhould, cauſed it openly to be read: The contents whereof
were the verſes following, over which was written this litle
ſentence. *It was ſaid by ſome good men and ſome bad men that*

Tempora mutantur, & nos mutamur in illis.
 Affspring brought to bed whither I am not
 Proud I can say did fall by some false byer
 Seeker to climb with fond Semyramis,
 Beest Sonne revenge the fathers injury.
 Take heed, for heere is a finger ill
 That for anclayer, presumptuous winder to spill

The bitter grief that frets the quiet mind

The sting that pricks the freewoman to work:

Is Envy, which in honesty self we finde,

And yet to honour sworne a secret sec.

Learn this of me, say not others state

The fruit of envy is envy and hate.

Fluoride Dose and Blood Fluoride

The misty clouds that forlornly shrouded

That gets reward & Chaos of sleepight,

7s blacke reuenge which ever winneth shall

A jury vide that's hatched in the night.

Beware, seeke not reuenge against thy

Least once rechange thy fortune on ergoe.

These blaring Commers also for the most part

I cannot be flaming like a good thing can

Looks over his shoulder, then after a

The feathers were gn'd well in soft shou t

If now by choice thou art as it at hand

Elcheu (self) - our chiefs for the Comm

...

one. Hele: her selfe did nothing specially with *Onida*; although they moued at the rest with the company to reuenge for esteeming them as *Shadows*; this was her request: that first the *Shades* which conspyed her death might be executed, the *Winges* some disinheritred by act of Parliament, and the *Princes* banished out of all the *Worlds* on a condition: these were her this demand: which when the Empero: had thoroughly weighed with himselfe, noting the inuious mind of an insolent Concubine, he fell into such hate against her selfe; her presumption, that he burst forth into these tearmes. I see wel, as the distressed estate of povertie is intollerable for want, so the presumption of an insolent person is not to be suffered for: pride: thoughts above measure are eyther cut short by time or fortune: they which gaze at a *Statue* stumble at a *Stone*: the *Cimbrians* take so long at the *Sonne* that they were blind: and such as are bo:ne beggars make *Palety* a marke to gaze at: sith that in presuming with *Phaeton*, they fall with *Icarus*: and that in desiring with *Tarquin* to be counted more then *Gods*, they proue in the end with *Polycrates* to be worse then rich. I speake this *Onida*, for that I see the glory of a *Crowne*, hath made the unworthie of a *Crowne*, and Dignity that ought to metamorphose man into vertuous resolutions, hath made thee a very mirror of vicious afflictions: could it not suffice thee to dep:ue the *Queen* of her due, I meane of my loue, of her Husband, her Dignity, her *Crowne*, her Possessions, but now thou seekst to exile her, her Country, which is dearer to a good minde then her life: Hath she bo:ne all with patience, dost thou requite all with enuy? Hath she salued her misery with content, and canst thou not break *Palety* in quiet? Is Ambition so furious a foe that it suffers no equall: Shall I tope vnaturall actions to disloyalty: Haue I forsaken the mother, and shall I now disinherit mine owne *Sonne*: Shall I bring that curse vpon my selfe to dye without one of myne owne blood to sit on my *Heate*? As *Olynda*, the least of thy requests shal not be fulfilled, a *baye* shal not fall from the meane of my Subiects heads to satiffie thy reuenge: Yet will I kepe mine oath, not to thee, but to the lawfull *Princed* of *Agipr*, which

which is Damocles: for anger is not a sufficient witness: the
will of a prince confirmed by false witness is no law: & dated
time of marriage is not mistake, but death: therefore proude and
iniquious Concupiscence, for no better can I term it (hee) I haue
where without lawe I inuested thee with dignity: no to in the
same place according to all lawe depose thee from the state of a
Queene, & all of this the same punishment which thou didst re-
quest for thy Concupiscence: namely, to be banished out of all my Ter-
ritories, and then to live in perpetuall exile. Olinde falling at
the knees of the Souldan would haue made repley, but he com-
maunded her to be taken out of his presence, which the Lords
performed in all haste: then he sent for his wife, and after reco-
ciliation made, to the great joy of all his Subiects, in shew of
her patient obedience set her in former estate.

Penelope hauing finished her tale, Eubula (for that this plea-
sant Historie had brought the old Nurse on lipe) made this
answer: If Argus (whom) had bene an Auditor to your good
Philosophie, Mercuries pyper had neuer brought his hundred
eyes in such a tedious number: I see well, sleep hath no prei-
ledge ouer desire, neither hath time any warrant against cōtēt:
for had this bin but the preamble of your discourse, myne eyes
had not grudged at so long an insinuation, especially discovering
such a president of womens perfection. I percellie obedience is a
present salve against choller, & that the wise hath no better de-
fensiuē against an angry husband then submissiō with patience.

I can but smile (quoth Vygenia) to see that Eubula hath such
care of the economicall precepts, resembling Silenus, whose
talke was euer of grapes because beloved of the well: and he
harpeth vpon the duettie of a wife as one desirous of a husband.
And you quoth Eubula play like the lapping, that cryeth e-
uer farthest from her nest: when Diana was present Calisto ne-
uer talked of Iupiter, & yet Iuno was selous ouer the pure Vir-
gin: The Vestals in Rome offered sacrifice with their hands,
not with their eyes. Lucrece had the picture of Venus in her bed-
chamber, yet she was chaste. Many talke of Mercurie that neuer
heard

heard his melody: & thus lamented at Saimon that sayled not to
Corinth. Thus Virginia, y^e daughter of obedience is not the discen-
nerie of affection: neither is the talke of a husband the proofe of
marriage: but feeling to bere your owne those sayings ye, you
afirme of the straightnesse of my path. When I thus had sayd
Ismenia hearing her fellowes at such dyce blowes, told them
that howe painful so ever they make it, their taken throtes would
safely digest such peccable & de cloy (quoth she I dare sweare the
precisest of you both had rather have a husband than beare of him,
seeing your yeares are enough and your minds not bowed to
Minerva: (said she) and so they went to bed. And the next
day Penelope could not but smile at the choller like prattle of her
maids: and yet so, that the night was farre spent & her course
in a sound sleep. Shee who by their controuersie, concluding wth
the opinio of her maids Ismenia, that they had rather follow lu-
no to the Temple then Diana to the Woods: and rather sing
wth Hymenisthe weeps wth Vesta. Well, the maids whose
conscience told them their Masters prophesie was true, agreed
to his principles wth silence: and Penelope waking her Maids,
manerly scolding by her self went quietly to bed rest.

The second nights discourse.

After that the day was come, & the suitors had filled the
statelie Pallace of Penelope with their severall traphes,
the Princesse put on her mourning attyre, which alwaies
she was accustomed to weare since the absence of Ulysses shew-
ing her selfe (as Antilthenes commaunded) a good wife discon-
tent in her husbands absence, & thereby she might both be wth
the perfection of her loue, and qualifie the passionate desires of
her Sutors: which seeing her daily busie about her webe, and
yet her labour (like Belydes Daughters to powre water into
bottomlesse Cobs) endlesse, could not comprehend wth in the
compasse of their imagination what the reason of this should be,
seeing so carefully shee endeouored her selfe to bring her worke
to an end. Well, resting in hope y^e time should ease their long-

ing

ing, they spent the day in sundry pleasant pastimes and severall
 discourses, till the Sunne declining to the West, they departed.
 Penelope glad of their absence, seeing that Phoebus had to day
 as himselfe with Tyran, and Venus the sweet messenger of the
 silent night appeared in the Skye, accompanied as before with
 her Maide and her Maids, she went to her old task, but wishing
 that in the night, which before she had w great labor wrought
 in the day, sitting thus busily at their worke, the olde Nurse
 (who by the last nights prattle had found the length of Penelo-
 pes tale) began to waken them out of their damps in this ma-
 ner. I marvel when I consider with my selfe that y Romaines
 who couet to surpass the Grecians in all honorable & vertuous
 actions, did not see into their owne follies, when they erect Te-
 ples unto Flora, as a Modestie worthy of beuine Sacrifice, ap-
 pointing in honour of her funeral day certain lascivious sports
 and pastimes, called after her name Floralia, she being a most
 vile and infamous Courtizane, and discrediting y State of their
 Common wealth with her incontinencie: & yet grudge to erect
 an Image in the memory of Lucrece, that with her inviolable
 chastitie, not onely honoured the Romaine vertue, but freed y
 Office from the burthen of a Tyrant. Whereupon as I gesse
 (quoth Penelope) is so: that the nature of man is so corrupt &
 addicted to vice, that what vanity presents, they still (be it never
 so bad) take it as an object to their eyes: but what is vertuously
 performed they commit to obliuions charge to reward. In deed
 (quoth Menenius) now I perceiue y my doubt is absolved, which
 long hath holden me in suspense: for long haue I mused why on-
 ly in all the whole world Diana hath a Temple in Ephesus, and
 Venus is commonly honored as the household God dar, that
 hath a cozner in every mans kitchen: for in Paphos, Cipres, A-
 chens, Samos, Rome, and infinite other Citties, her Temple s
 stand in the streetes, discovering the creators deuotions by the
 costly and sumptuous buildings. And yet (quoth Eubula) the
 Vestals in Rome, who were dedicated to virginittie, bare Palme
 above the rest: for the Senators appaelled in their Robes of
 Palestie, neuer met any of the in the streete but they gaue the

the wall, and saluted them bare headed: as knowing for all
these Temples of Venus, that the Altar of Vesta, yielded more
furnes more pleasing to the Gods. Wee read in the Annals of
the Romaines that Amulia a Vestall mayd carried water to the
Temple in a Sute, and when the barke wherein she might
image of Peace stuck vpon the sands, that at the force of women
could not remouet, yet a Vestall Virgin drew it easily vp. Mi-
ner Tibar with her girle: prouing by this miracle (let vs not
count it no lesse) that amongst all other vertues, Virginitie is
most honoured of the Gods. So that when at the siege of Troy,
the mortallity of Westence rayned amongst the Grecians, the
Gods would be appeased with no Sacrifice but with the pray-
ers of Iphygenia Daughter to Agamemnon. Wee see that
the gift of prophesie, which is holden for a certain deuine essence
infused into human minds, was particularly bestowed vpon
this sere: for the Sibils were Virgins, & the maiden that gave
answers at Delphus. Well said Eubula (quoth Penelope) you
run descant vpon this word Virginitie, as though either you be-
serued to be a Vestall or a Sibill: Yet it may be said (quoth
Ismenia) that were she a vestal (I had almost said a Virgin) but
God forbid I had made such a doubtful supposition: she might
misle in carying water with Amulia in a Sute: for amongst all
the rest of Virgins, we read of none but of her that wrought
such a miracle. Eubula hearing he so pleasantly Ismenia played
with her nose, thought to giue her as great a bone to gnaw on,
which she cast in her teeth thus blessed. I remeber Ismenia
Epicurus measured every mans diet by his own principles, and
Abradas the great Macedonian what thought every one had
a letter of mart that bare sayles in the Ocean: none came to knock
at Diogenes Tob but he thought him a Cynicke: and fancie a
late bath so tied you in deuotion to Venus, that shortly we shal
haue you in that bayne, to thinke there is no such Goddesse as
Vesta: but take heed Ismenia, tis an heresie, the conceipt where-
of once caused as good a Virgine (I wil not inferre coparisons,
because they are odious) to bring forth Romulus and Remus at
a burthen:

Penelope

Penelope VVeb.

Penelope beating her maides so farre ouerthote themselves in her presence, began to frowne, which made them blush, as ashamed they had so farre past the limits of modesty: but she perceiving by their countenance y they acknowledged their faults, would not (stth they had so womanly taken the checke) procede any further in giuing the mate, but with a smiling chere broke out abruptly into these speeches. You put me in remembrance by your practise of virginity, of my promise, how this night I would discourse the perfection of chastity: which seeing we are so close set at our work, shal serue this night to present imminent numbers. The old nurse and the maides giuing attentive eare, Penelope began in this manner. The wise and learned man Euboides, whose sayings haue euer been counted as Oracles, was of this opinion, that the greatest vertue in a woman was to be knowe of none but her husband: alledging to the saying of Argus, that the praise of a woman in a strange mouth is nothing els but a secret blame: so that Socrates whom Apollo tearmed the wisest man in Graeco, affirmed that the greatest fortresse and defence that nature had giuen to a woman for the preservation of her reputation & honour, was Chastity: which lost and violated, there remaineth nothing but shame and infamy. Plato being demanded what Chastity was, made this description: It is that by the which she selfe against luxuriosnesse, being such a defence against voluptuous desires, that as he which weareth the Bay leafe is privileged from the peiudice of Thunder: so that woman which is adorned with Chastity, is safely armed against all inordinate affections whatsoeuer: inasmuch y the eyes (which is a fickle and inconstant sence) delight in the variety of objects, yet are brought to be busied about one particuler subject by the secret vertue of Chastity. Further, Plato callth it a preserper of good will, the raser of bad thoughts, the correcter of vntame desires, and an enemy to the disordered will of the Soule: attributing hnto it these qualities, that it suppresseth fury, hindreth dishonest actions, breedeth chastity, mollifieth the hart of tyrants, & every reason for a rule in all things. And experience it selfe teacheth vs, that as nothing more doth enyrate shame and

cxcv

credit then voluptuousness, so nothing getteth more honour & glorie then chastity. The consideration whereof, moued Julius Caesar rather to suffer a divorce, then an incestuous love, wishing if Gracchus had liued in his daies, that he might haue made an exchange of his Emperesse for his chaste wife Cornelia; so highly did that Monarch esteeme of that vertue. Chastity saith Epictetus, is the very faire and redolent blossome of that tree of true and perfect liberty, both affoording sweet and fragrant consolation; that the most bounteous and benighted husband inuoluntarily by the smell of such a deuyne perfume. Euripides entering into the consideration of this vertue, crieth out, as wondering at the excellency thereof. How is chastity to be esteemed, that is the cause of such great glorie and honour amongst women: for if she lovethe these are the owesth to the Gods, she loue the heareth in her husband, she ease the bath of shame, she small dooeth to inordinate affections, and maketh her a woman, a very pattern of supernaturall perfection. Hippocrates being demanded what was her richest Jewel, answered chastity, alluding to the opinion of Crates the Philosopher, who was wont to say: this is an ornament that adorneth, & that thing adorneth a woman, which maketh her more honourable: and this is not done by Jewels of Golde, Emeraldis, Ioyous stones or sumptuous attyre, but by euery thing that causeth her to be accounted honest, wise, humble and chaste. The Empress Ariadne made certayne lawes to inhibit the superfluity of attyre, assuming such preciouslie painted themselves with scented linnen, sweet perfumes, and stranges ornaments of pompe, but the nobility of birth bryngeth them to such haughtie and carnall most dissolute and subiect to folly respectly if such sumptuous shewes be apphed with a roolling eye and vnchast look: whereas a wise woman through her honest behauior and modest countenance, lead as many as cast their eyes vpon her, to a contentment reuerence of Chastity. Socrates was wont to say, that when a married wife holdeth her looking glasse in her hand, she should speake thus to her self, if she be foule: what then should be come of me if I should be also wicked: & if she be faire: how shal my beauty be accounted of, if I continue wise and honest?

Penelopes Web.

nest: for a hard fauoured woman that is renouued for her chastity,
 is more honozable then the whole famous for her beauty:
 The records that speake honozably of the Romaine Ladies, tel
 us that the wife of a poore Smith meeting the Emperesse Faulstina,
 took the wall of her in the streets, whereat the Emperesse
 grudging, complained to the Senate, who sending for the poore
 woman, & demanding of her if she committed the deede she be-
 trayed it not; and therefore her husband was condemned in a cer-
 taine summe; vpon which sentence the woman appealed from
 the Senate to the Emperour, who asked what she could say for
 her selfe: As much quoth she, as (if thou be just and wise) may suf-
 fice. For although I am not so honozable as thy wife, yet I am
 more honest, and the Cittizens of Rome ought to esteeme vertue
 before dignity: the Emperour vpon this discharged the woman
 of the sentence. Alexander the great, hauing at the conquest of
 Babylon taken a very wel fauoured Egyptian Lady, a widow
 whom for her beauty he did greatly affectionate, at night com-
 manded one of his Captaines to haue her to his Tent, which
 she boldly refused; willing him to say to the King, that captiuitie
 was no puiledge to infringe chastity, and if he went about to
 dishonour her, she would peruert such violence by death: this an-
 swere returned to Alexander, he not onely moderated his de-
 fire, but sent her his Signet, as a warrant of her safety: Portia
 the wife of Brutus, was told by one of her seruants, that certaine
 Embassadors of Samos were come, which were passing beauti-
 full and wel proportioned men: holde thy peace soole quoth she,
 wouldst thou haue vice prepare a popson for mine honour by
 the meanes of mine eye: Cyrus King of Persia making warres
 against the Sythians, had for his Prize of the triumph a very
 faire woman called Pancher, who being the wife of Abiadatas
 his enemy, being desired of Cyrus for his concubine, she told him
 that she was chaste, the King little respecting this short answer,
 demanded a further resolution, why quoth pancher? can there
 be any other answer, that is not comprehended in this word, cha-
 stity: hereby noting that the Antidote against the enuieous
 thoughts of men alluring intisements, and the surest coprosue

to roote out such unbridled desires, and to the to moderate affection is this pretious Jewel of chastity, the which the more to confirme, I will rehearse unto you a pleasant History, which hapned not long since within our dominions of Ithaca.

Penelopes second tale.

IN this Countrey of Ithaca not long since, there dwelled a Noble man called Calamus, of parentage honorable, as allwed to the blood Royall: of possessions rich, as one of the greatest renewes in all the Countrey: but therewithall so wedded to the vaine suppose of pleasure and delight, that his friends so rowed at the course of his unbridled follies, & his parrents groned not vnder the burden of his concetous desires, but were tayed w the griefe of his voluptuous appetite, so; such was the incontinency of his life, as satiety of waton affections neuer glutted his mind with content: But as the Serpent Hidsapis, the more he sinketh the more he is a chaste, & as the Salamander, the more he lyeth in the fire, the more desirous he is of the flame, so Calamus, the more he offended in this intemperate concupiscence, the more his thoughts were adited to vice, so as al his neigbbors did with he might fall head-long into the Center of some deepe misfortune. **W**hallowing thus in the self conceipt of his wickednes, on a day as he rode on hunting with certaine of his gentlemen, he stumbled by chance at a farmers house, whether as he rood to taste a cup of their smal wine, so; the wel her was hot, where he espied a woman homely attired, of modest countenance, her face imposed both lone and granty, who seing the Noble man appoach, dring her chistal cheekes with a vermillion dye, after humble salutations brought him in a countrey Cruse such drinke as their cottage did afford. Calamus narrowly marking the proportion of this countrey buswife, courtously tooke his leaue & departed, but the sparkes of lust that had kindled a flame of desire in his fancie, perplered his minde with sundry passions: For calling to mind not onely her exterior beauty, adorned with sundry and severall graces, but also her inward perfection, bewaiping

betraying that she was both wise and honest, he fell into this
 consideration with himselfe: For shame (Calamus) let not thy
 thought be wandring in a labor that to be idlest: Seeing thy flower
 of thy youth hath bene spent in vice, let the fruite of thyne age
 onely be out of barrennes: If the Gods had not the firstlings of thy
 partes, yett let the haue thy gray head in payme of a sacrifice:
 Time is a retrayte from vanity and vice: thy foot is stepping to
 the grave, opportunity broketh the tak hold of repentance. Vncus
 is painted with darke inck, as signifying the late the Goddess
 of youth: what of this, fond soul, suppose thou wert young, shalt
 thou yett so waste in intemperance? Doe not the Gods for-
 bid this as thank y^e is another mans due: Are not holupuous
 desired to be suppressed as well in the young as in the old
 man? If thy fall be so little as a cawp, thou must be waded with a
 season: For no man yett hindered that the poore man maketh as
 great account of his wife as the greatest monarch in y^e world
 doth of his Emperesse: that honeste but boye alone in a cottage,
 as in the Court, their minde oppressed with want, are freed
 from the bondage of love: When Calamus ceaseth from these sci-
 nalous suppositions, and seeth not so much as in thought to offer
 to y^e gods to move a woman, whose honest behauiour for shee
 that she is pure, so she is chaste, and holdeth as deere the price
 of her name as the state of her life. No doubt Calamus, thou art
 become a holy Priest, that hast so many precepts to rehell that
 thou hast alwaies followed: Ie not loue a woman as wel amongst
 Beggars as Kings: Can not Cupid asse hit a Shepheards
 hooke as a Scepter: Doth not piety by natural insight yield
 to the desires of Nobility: Are womens faces alwaies haile-
 vours of youth: or are their looks (as Ouid affirmeth) euer mind-
 glasses: No, the thoughts of women hang not alwaies in their
 eyes: dissimulation is fitter to labour, and wanton appetites oft
 letteth under the maske of Chastitie: Hast thou yett heard of
 bin repulled with any resolute denyals, and shalt thou not be
 onerthy to one with a looke? No, so saith Calamus in thy pur-
 pose, triumph man and say as Caesar doth in his Conquests, veni,
 vidi, vici: The Probleme resting upon this wicked resolution

met by chance the husband of the wife committing a plough:
who seeing Calamus, did him dutie in most humble manner, yet
bathing him for y^e he knew he was vicious; but he thinking to
take oportunitie at y^e rebound thought now he had a very good
meane to know the disposition of the woman & her husbands
name, that he might make repaire bether to prosecute his iose-
phs purpose. He began therefore to inquire of the ma to here he
dwelt & the poore farmer that calling to mind he had a faire
wife, was not willing to tell the place of his abode, made an
swere, upon the forest side: What is he (saith Calamus) that
dwels at yonder grange place (for they were met in the way of y^e
house) of what wealth, to whose Tennant? & if thou canst (saith
he) goe so faire) tell me what your neighbour saith of his wife
to be? The man who was amazed at this question, saying
y^e which in deede proved true, though his apparell was simple,
yet having a subtilty with more than his answer: The man my
lord is poore, but honest, his name is John, his wife very iose-
ph, and your Tennant in deede holds land of his neighbour,
so that he will therewith his superiours in a good sort of his
humilitie fauoured of y^e Gods) to y^e said his neighbour he hath
countenanced my daughter a while that is beautifull, tall and goodly
to be seene in my lord to be vertuous, y^e our co-wives which take
her as for as a p^ride, whereby to govern their fowle creeds:
In so much that she is not so much praised for her beauty, as for
her contentedness for her chastitie. Calamus christened this easily
to adde his wing, and the poore man in a dumpe went home to his
wife, so to whom he reuelled the effect of Calamus saying:
she willing her husband to repose his wanted trust in her good
behaviour, quieted his mind with the hope of her continence, but
the like fall happened not to her husband, for he was not by the
pursuit of her chastitie, set into such a distress of enuied
passions: y^e he could take no rest till night was past, he lay in
his chambers, & her imagining that she alone was for his guilt,
he went to the farmers house, to be a finding by aduise of her
maides in the most other business, he staid a while, ta-
king a bit of perquisit perfectly, till at last the good wife &

tyed him; (who nothing dismayed at his presence, so that he
 ing forsworne she was forsworne) gave him after her homely
 fashion a countrey welcome: The noble man sat downe, and
 finding some talk, for that now he knew she was his Tenant,
 began to talke of her house and other matters, that by a long in-
 vitation he might the better sal to his purpose. The poore wo-
 man whose name was Gracia, was as busie as a bee to let be-
 fore Calisto: such countrey lynchets as the plough affords,
 made few answers, til at last her husband after he had tasted
 of her delicate, taking her by the hand framed his speech in this
 manner. Menant (for so I thinke I may best tearme thee) I will
 not make a long harpess for a small cap, nor goe about to pull
 a Hercules shoe on Achilles foot: What are we able to where
 necessity saith; and the Spanish preamble is best where lone
 gins by his pen: therefore omitting all frivolous prattle, knowe
 that as well at the sight of thy beauty, as by the report of thine
 honesty, affection hath so fettered me in y^e snare of sancte, that
 so my best wishes have come to thy sweet self to crave a salve
 for those passionay y^e other can appease. I deny not but thou
 hast both love and laintie with both thee from this perswasion,
 and yet two unknowne women have their severall friends: Venus
 though she loves a little more yet she can looke with the other.
 Cupitt is more sooty provided but he hath two Arrows of one
 temper: offences are not measured by the proportion but by y^e
 secret sinde, needs a woman cause: if not chasly yet chasly: thou
 mayst both love a friend and preserve thy saue, yea Menant,
 let a friend in bold countenance shall shoo thee from ruse,
 and whose plenty shall free thee from penurie. I will not stand
 longer upon this point, let it suffice that in loving me thou shalt
 reape preferment, & in denying me suite purchase to thy husband
 and by self such a hateful enemy, as to requise thy deniall will
 finde some pretence thou wilt with ap, who to your honour ma-
 nia doo preterred: who to the length of his arrowe by the bent of
 this bowe (resolved rather to taste of any misery, the for more to
 make thy wache of her chastite) returned him this sharpe and

tho it alſider: And ſay my Lord, a ſoſe harted might haue ſer-
ued ſo ſo bad to me, & how warily ſo thou ſhould glaune it, & will
ſcarce proue worthy the reaping: truet it is, & p reſemblen are ſo
uolons that perſwade men to ſuch follies: & therefore had your
honour ſpared this ſpeech, your credite had bene the more and
your labour leſſe: if vpon & ſodaine my beaultie hath ſmugled
you, (ſo: as ſo my vertue ſon hazard but a ſuppoſe, ſith oft times
reſpoſe hath a blunder on her tongue) I muſt needs blame your
eye that is bleared with euery obiect, and accuſe ſuch a blindnes
ſuffreth honour to be ſuppoſed with a ſecond ſight: and my Lord,
ſaier ſpe ſome roſe ſo hot ſome ſo ſome cold: the ſanctes of men
are like fire in ſtraw, that ſmokeſt in a ſmoke and craſſeth in a
moment: but to reſtore you a ſmall wiſdom, your owne obiect is,
truly it is that I ſhould ſay my husband both by ſome and ſome
which to diſtate, both the Gods and nature to be ſome, but ſome
by death: Venus may lone and loke to the liſt, and at laſt proue
her ſelfe but a wonton: her moſt ſweet affectionate, ſo preſent
whereby to direct my actions: and where as you ſuppoſes
are meaſured by the ſerue, I anſwer, & every thing is it and
parent to the ſight of the Gods, their deſire is ſo poſſeſſed of
heart and the thoughts, & they meaſure out reuenge by ſig-
tle, but by diſſice: ſo preferment, knowe my Lord there is no
greater riches then content, nor no greater honor then quiet: I
eſt me more of ſame then of golde, & rather choſe to dye chaſt
then liue rich: & ſuch things are ſmall perſwaſions, & little is her
domeſty & preferreth liſe before credit: Therefore may it pleaſe
your honour, this is my determined reſolution, which take ſe
me as an Oracle, that as preferment ſhall neuer perſwade me to
be vnchaſt, ſo death ſhall neuer diſſuade me from being domeſt.

Calamus hearing this rough reſpye of his Tenant, was dy-
men into a maruellous chollet, ſo ſcarce affording her a ſare-
well be ſung out of the doores, and going to dooſe he hied home
to the Court. The god wiſe glad that he tooke the matter ſo in
ſiſſue, commaunded her mayde to ſay nothing to her maſter,
leaſt it ſhould any thing diſquiet his mind. But Calamus who
was impatient of this deniall, thought that the little which
would

would not yield at the parly, might be conquered by an assault, and that which intreaty could not command, force would conquer: therefore seeing her husband had no lease of his house, but was a Tenant at will, he commanded his Steward, whom he made pay to his payee, to give him warning: but wth this promise, that if his wife were found frackable, then he should remaine there still. The Steward, fulfilling his Lords command, proued straight by experience, that it was as possible to force a streame against his course, or the earth to ascend from his Center, as to draw her mind from vertue and honesty: and therefore contrary to al law and conscience depriued them of their liuing. The poore man, after his wife had made him pay to the cause of their sodaine calamity, took it very patiently, & chose rather to liue poorly content, then richly discredited: so that the prefixed time of his departure being come, he quietly departed from the farme to a Cottage, where his wife and he liued as perfect Lovers in vnsained affection.

Calamus seeing his policy take small effect, impatient still in his restless passions, accompanied one day with five or six of his men, taking the advantage of the time, perforce brought Cratyna away to his Palace, and painfully left two of his men in Ambush to kill Lestio. The neighbors hearing of this mischief, secretly sent to Lestio where he was at plow, & soe warned him of all that Calamus had done and intended. The poore man seeing that to strue with him was to shoot against the Heauens, preferring life before wealth, even as he was apparrelled went farre from the place of his residence, and as a man in distresse seeking seruitce, went to a Collier who entertayned and gaue him such wages as he deserved, where quietly, although disquieted in mind for the absence of his wife, he past a few daies. Diuers were poore Lestios thoughts: for when he considered the chastity of his wife, suspicion bid her face for shame but wth he saw that womens thoughts are aspying, and gape after preferment, and that the greatest assault to honesty is honor, he began to frowne: so that thus betwene dread and hope hee liued disquieted. But poore Cratyna whose misery was redoubled by hearing

hearing of her husbands mishap, poured out such continual
fountaines of teares, as not only Calisto, but all men took pit-
ty of her plaines. But the unbridled fury of lust, that while it
runs headlong into a labyrinth of mischeries, rarely no remorse,
had no consideration of his dalls sorrows, but resolved if not by
intreaty, at least by force to come to the end of his lascivious de-
fire. Which resolution being kindled to Cratina's stamp prayers
she went to pollity, and therefore on the morrow became more
courtous, desiring Calisto that he would give her some space
to to get her old love and entertaine a new choise. The whole
fancy was somewhat appeased with this good speech, granted
her the terme of a month, with free liberty to walke in the gar-
den and els where at her pleasure. Cratina enjoying her with so
fortunate, taking time by the forelock, early in a morning stole
secretly from the Pallace and fled into the Country, where in
the day time hiding her amongst bushes, and in the night trave-
ling as fast as she could, at last she came to the place where her
husband was with the Collyer and there changing her apparel
into the attyre of a man, and her head bravely shorn, she became
a handsome stripling. The next day coming to the Colepit
she demanded service. The Master Collyer seeing the youth
well faced, had pity of his want, and entertained him: and so
that Lestio his man wanted one to drive his Cart, he appointed
Cratina to attend upon him. She thankling the Gods that blest
her with so favourable a service, was brought to the sight of Le-
stio and committed to his charge. Lestio pitying the poore estate
of such a young youth, noting narrowly the lymamentes of her
face, fell into sighes, and from sighes to teares, for the remem-
brance of his sweet Cratina: who indee pitying her hus-
bands plaines, in that she was a true denier of his thoughts,
could not (as womens secrets oft hang at the tip of their tongues)
but he wry to her husband what she was: who when he perfect-
ly knew his wife so strangely metamorphosed, what so soye
of her presence, and sorrow that fortune had made them both
thus unhappy, he fell into deeper complainies, till appeased by
his wife, they went merrily to their worke.

But

But Calamus missing Cratina, and after diligent search per-
 ceuing she was stole away, fel into such a melancholic humoz,
 that his seruants thought him half in a frenzie: He comanded
 horse to be made out into euery hie way, al passages to be stopt,
 euery womā to be examined, but in vain: which so increased his
 furie, that taking his horse he rode by and downe the Country
 as one half mad, but found not that which he sought for: at last
 Fortune enuying the happines of Lestio and his wife, brought
 him where the Collars were at work, and a pretty space before
 he came at the pitte he met Cratyna: who seeing Calamus, al-
 though he had disguised himselfe, because he would ride vnkno-
 wen, yet perfectly perceiued what he was, and therefore would
 willingly haue bene out of his companie: but he called vnto her,
 and she hauing her lether Coate all dusty, & her swete face al
 he smeared with coales, was the bolder to goe, and demanded
 of him what he wanted: Calamus inquired if such a woman pass
 not y way: Yes mary (quoth Cratyna) there pass such a one in
 dede, who as she reported fled from Calamus, for that the no-
 ble man would haue rest her of her chastitie. Canst thou tel my
 friend (quoth he) whether is she gone? & if I could (quoth Cra-
 tyna) thinke not so little curtesie in me as to belwzap her: for by
 thy straight inquiry I perceiue thou art seruāt to that dishono-
 rable Calamus, that spareth neither wife nor widdow to satisfie
 his vnbridled lust. Calamus not b:oking these hard speeches al-
 lighted from his horse, thinking to haue wel abused the boy:
 who as fast as he could fled to the Colepit. The Collars seeing
 their boy (whō for his good behaitour they al generally lored)
 to be misused by a seruising man, took their whips in their hands
 and demanded of Calamus what he ment to offer violence to
 any of their companie: for y (quoth he) the boy hath greatly a-
 bused me. Cratina told the al the whole matter: which knowne,
 the Collars wisht him if he were well to be packing. Calamus
 seeing amongst such an vnruely cōpante he could not mend him-
 selfe, went his way with a flea in his eare: and as he roade, per-
 ceiued where Lestio lay a slepe, who was not so disguised but
 he knew him perfectly. therefore thinking when he did wake to
 leaue

learne some thing out of him, & so turning his horse into a Close
hard by, rested himself behind a bush: Long he had not sitten be-
foze Cratina came merrily whistling with her Cart, & tolde her
husband all what had happened, who both smiled that the No-
ble man had such rough entertainment, as also that she was so
cleane out of fauour. Calamus who overheard them, and percei-
ued that the youth whome he toke for a stripling was Cratyna
his poore mans wife, felt such a remorse in his conscience for offer-
ring violence to so vertuous and chaste a mind, that as soone as
they were gone he posted as fast as he could to his Court, where
Menon the Grandfather of my Lord Vlisses then reigned as
Prince, and reuealed vnto him the whole matter: who greatly
pleased with the discourse, desirous to see so honest a wife, pre-
sently dispatcht a Pursuant to commaund the Colliar to bring
his man Lestio and his boy befoze the King. The Pursuant
sparing no horse flesh, came so fast from the Court that he found
thē all at dinner: who after they heard his message, were ama-
zed, especially poore Cratina, who feared some new misfortune:
yet cheering her selfe, the better to comfort her husband, they wēt
with the Pursuant to the Court: where being brought befoze
Menon and Calamus, he there complained of the Colliar how
he had abused him in maintaining his boy to giue him ill lan-
guage. The Colliar (as a man amazed) confessed his fault, but
unwittingly, for that he knew him not: and therfore desired Ca-
lamus to bee his good Lord and master. Menon, who all this
while had his eye on Cratina, asked her what he was: May it
please your grace (quoth she) I am seruant to this man who is
owner of the pit, but vnder this other who is ouersar of my
work: So then (quoth the King) you serue two masters, y one
by day, the other by night: Pay my Linge (quoth Cratina) but
one master, for we make smal account of any seruice y is done
in the night. How say you sir ha (quoth the King to Lestio) is not
this boy your man: No my Lord (quoth he) only my bedfellow,
and that is all the seruice I craue at his hands. At this answer
the King and Calamus smiled, and Cratina fearing she was
discouered began to blush: which Menon perceiuing, deman-
ded

bed of hir of what age she was: About righte my liege (quoth she) Menon willing to trye then what the euent would be: telde the Collyar that he and his man, so: that their faults were thorow ignorance, might gett them home: but for your boy (quoth the King) seeing he is so young and wel faced I meane to make him my page. The Collyar was glad he was so dispatcht, but more Letho through aboundsunce of griefe was almost dizen into ancertaie, so changing colour he could scarce stand on his legges: which Cracina percesuing, seeing now Fortune had done her worst, resolved to suffer all miseries whatsoeuer, fell downe vpon her knees, and vnfolded to the King what she was, and from point to point discoursed what had happened betwixt her and Calamus, intermedling her speeches with such a fountaine of teares, as the King pittying her plaints, willed her to be of good chere: for none in all his kingdome should offer her any violence. Calamus in the behalfe of Cracina thanked the King, with promise before his Highnesse that the vertuous and chaste disposition of her minde had made such a metemorphosis of his former thoughts, that not onely he was content to blyde his afflictions, but to indow her with such sufficient lands and possessions, as might very wel maintaine her in the State of a gentlewoman. The King praising Calamus for his good minde, willing to be an actor in this Comedy, commaunded his Steward to furnish them with apparell, and after ward to conuey them to Calamus Pallace, where they liued long after in prosperous and happy estate.

The tale was long and the night was too far spent to run any further deicant on so good a playne song, and therefore Penelope hauing finished her talke went to her lodging.

The third nights discourse.

The day no sooner appeared, but according to their olde custom, the Noble men of Ithaca repaired to the Pallace of Penelope, who sayning her selfe not well, kept her Chamber, which her sonne Telemachus espying, carried the Lords to him

on hunting, so that that day they past away in y^e field in chase of such wild beasts as fortune by chance offered them as game: supping with Telemachus after their disport at a grangehouse three miles distant from Ithaca, they had no sooner taken their repast, but every man hyed home to his owne house, and Telemachus posted as fast as he could to his mother, whom he found at supper with her Nurse, where he discoursed vnto her how they had spent y^e day in hunters pastime, with every accident y^e happened in the chase. Penelope had no sooner supt, but taking custome for a law, she left her Sonne with one or two of his companions in the dnyng chamber, & accompanied with her Nurse, and her Maides went to her work: where falling to their wonted taske, sith the last night they had a checke for their ouermuch prattle, they held themselves silent.

The old Nurse smiling at this new custome, began to breake out of this dumpe in this maner. Your maides (Madame) same by their silence to make a challenge of your promise, I meane to heare your discourse of silence: resembling her in Phillips page, who in his Masters Tent being soze a thirst, durst not crane drink, but subillly late singing ouer the pot. You say wel Nurse quoth Penelope, I promised it, and now I will performe it: but before I enter into the description of silence, tell me what is your opinion of my yester nights tale? Mary Madam (quoth the Nurse) that both the method and matter were of one temper, for both I liked the tale for the good speeches, and the poore mans wife for her great honesty, who by the constancy of her mynde, not onely preferred her good fame, but reclaimed the Noble mā frō his voluptuous appetite so that the instance grew very wel to your former principle: no vertue to be greater in a womā the Chastity. Now Nurse quoth Penelope, that I have heard your opinion, to the discovery of silence. Demaratus an Embassador of Corinth, being demaunded of Olimpias Philips wife how the Ladyes of his Countrey behaved themselves: answered, they were silent, comprehending vnder this word all other vertues as though y^e women which were moderate in speech could also moderate her affections. Plato calleth women that are be-
licrs

lers theues off time: And Plutarke compareth them to emptie vessels, which giue a greater sound then they which are full: so that wanting inward vertues to beautifie the mind, they seek to winne praise by outward prattle.

It seemeth (saith Bias) that Nature by fortifying the tongue, would teach how precious and necessary a vertue silence is: for she hath placed before it the Bulwarke of the teeth, that if it will not obey reason, which being within ought to serue instead of a hild to stay it from preventing y thoughts, we might restrain and chastise such impudēt babling by biting. And therfore, saith he, we haue two eyes and two eares, that thereby we may learne to heare & see much more then is spoken. A woman, saith Cherrillus, that seeketh to encrease her honour and fame, first ought to practise silence, then to endeavour how to talke: for the one is naturall, the other a vertue got by vertuous education. Phocion hearing an Noble woman of Athens vse much talke, at a banquet, which she set forth in many eloquent phrases, and being demanded of one how he liked her speech: My friend quoth he, her words may be compared to Cipres trees that are great and tall, but beare no fruite worth any thing. Portia the wife of Brutus hearing a pōre woman vse much talke in her presence, called her aside and gaue her money to holde her peace, being ashamed that any woman should be accused of babling. The Embassadors of Carthage being sent to Scipio, who being newly departed from Rome, were notwithstanding sumptuously entertained by his wife, who sitting a whole supper time without uttering any word, being demanded of the Carthaginians what newes they should carry to Hamball: tell him quoth she, y Scipio hath a wife that knoweth how to be silent. Caesar the mighty Monarch of the world was wont to say, that silence vsed in due time and place was a profound wisdom, a sober and modest thing and full of deepe secrets. Words (saith Moenander) hath wings, and are presently dispersed euery where, and many repent y they haue spoken, but neuer that they hold their peace. The City of Athens was destroyed by Sulla the Roman Dictator, who by his espials, was admonished of the prattling

Penelopes Web.

of certaine women washing of their clothes, where they talked of a certaine place in the towne that was weake and worst defended. Many inconveniencies grow of the intemperance of the tongue, as discention and strife in a house, wheras contrariwise nothing more appealeth choller nor sheweth modesty then silence. To confirme the which, I will rehearse a pleasant and delightfull History.

Penelopes third tale.

The Historiographers whose Annual Records makes mention of that auncient City of Delphos, where Apollo deliuered his Oracles, sets downe as Chronickled for truth, that sometime there reigned as chiefe and Governour of the City, one Ariamenes, a Prince, wise, as seated in a place where the meanest inhabitant was able to discourse of wisdom: rich, as indewed with such and so large possessions that all his bordering neighbors were inferiour to him in wealth and revenues: and fortunate, for that he had three Sonnes; honourable, as discented from such parentage, and vertuous, as saueing off their fathers prudent education. Ariamenes blest thus every way with earthly fauours, seeing his gray haies were summons vnto death, and that olde age the true limster of time, presented vnto him the figure of his mortality, that he was come from the cradle to the Crouch, and from the Crouch had one legge in the graue: knowing that the kingdome of Delphos was not a Monarchy that fell by inheritance, but that hee might as well appoint his youngest sonne successor as his eldest, being affected to them all alike: was perplexed with contrary passions, to which of the three hee should bequeath such a Royall Aragacy, sith by such an equall proportion fortune had enriched them with fauours. Nature, who is little partiall in such peculiar indgements, was by the senerall thoughts that troubled Ariamenes head, almost set at an non plus: insomuch that the olde King fallen into a Dylemma, fell into this consideration.

That all his sonnes were married to women descended from
honorable

Penelopes VVeb.

honourable parents, and that sith his Sonnes were so equal in their vertues, he was to measure his affection by the conditions of their wiues: for he knew that kings in their gouernmēt proued oft such Iustificaries as \hat{y} good or il dispositiō of their wiues did affoord: for the greatest Monarches haue bene subiect to the plausible perswasions of womē, and Princes thoughts are oft tied to the wings of beautie. The Emperour Commodus had neuer bin so hated in Rome for this tyrannies, had he not bene prickd for ward to such wickednes by his wife. Marcus Aurelius the true & perfect presidēt of a Prince, confessed, that hardly he could withstand the allurements of Faustina. The enuie of a woman hangs in the brow of her husband, and for \hat{y} reuenge of an enemie she passeth not for \hat{y} losse of a friend. These things considered, Ariamenes was thus resolued for himselfe, to bestowe \hat{y} kingdome on that sonne whose wife was found to be most vertuous. Therefore after this determined resolution he presently dispatched messengers to his sonnes in their severall Prouinces, \hat{y} they particularly accompanied with their wiues should mēte him at Delphos, with generall command also \hat{y} his Nobillitie should make hastie repaire to that Citie. The Kings command being put in execution, his sonnes to signifie their duetifull obedience, sped them to \hat{y} Court, where being come befoze their father, Ariamenes after he had sit a while in a muse with himselfe, fell into these speeches.

Nature (Sonnes) the perfect mistress of affection tyeth the father to his childre with such a strickt league, that loue admitteth no partialitie, nor fancy brooketh any difference, but a iust propoitiō of good will is ministred if the parties haue equalitie in their vertues. Marcus Portius Cato who was a father of many childre, was wont to say, that the loue of a father as it was Royall, so it ought to be impartfall, neither declining to \hat{y} one nor to \hat{y} other, but as deeds doe merite. Elius Tubero who had fixteene childre of his owne bodie, at his death made equal distribution both of goods & lands alike to them all, and being demanded why he did not giue his eldest Sonne \hat{y} greater portion, made this answer. And is not the youngest also the sonne
of

Penelopes VVeb.

of Tubero. This I speak for that age telling me that nature of
force will claime her due, and that many yeares as Harbingers
prouides me my long home, being father to you al, and equally
affected, sith no difference of birth, but of vertues makes excep-
tion, willing to leaue one to sit in my seate that may gouerne &
Monarchie and Kingdome of Delphos, and vnwilling to dis-
place any, if Lordship would bꝛoke any felloship: Perplexed
thus with a cumbat betwene nature and necessity, I haue thus
resolved to please all, & seeing you are married, and a vertuous
wife is a great stay to a Prince, before the Nobles & Comons
of Delphos here present, I ordaine that which of you can proue
your wife to be most vertuous & same shal succede in my King-
dome: therefore let me heare what euery one can say for himself.

Ariamenes strake a great maze into his Sonnes minds at
this speech: yet for that obedience willed the to thinke their fa-
thers censure inuolable, with free consent they committed their
haps to him that is the best bestower of vertues, and the eldest
began to say for his wife in this maner.

Though right mightie Soueraigne and father your will hath
abridged me of & which nature hath giuen me without excep-
tion yet holding your command for a constraint, & your word
for a lawe, knowing that the thoughts of Princes ought to be
peremptory, I meane not to aime at the Crowne vnder & title
of birthright but by the presedets of my wifes vertues. Thus
much therefore can I say for my self: & if & true selfeistie where-
of Aristotle talketh in his Ethics, might be bounded or limited
with in the compasse of marriage, that (were the Peripatetic a
liue) he would set me down as a perticuler instance of his hap-
pinesse. For, to begin with the gifts of nature & eye, the perfect
Iudge of colours, is able to testifie that she is most beautiful, so
graced with exteriorr fauours as wel in the proportion of her
body, as in the perfect lincaments of her face, that hard it were
for enue to denye her the superiorty. For the gifts of the mind
inewed with sondry good parts and most excellēt and rare ver-
tues, so that it is in question whether Nature or education hath
shewed the greater cunning: wise, obedient, duetifull and chaff,

as fame is able (blowne in euery mans eare) to manifest: for y
gifts of fortune, descended of honourable parentage: rich as the
Dowle giue at the marriage day cā witnessse, & not barraine :
so that by allowing her the succession, your Highnesse is sure to
be seene in your posterity as in a glasse. But, As the eldest was
readie to goe forward in his demonstratiue kind of declaiming,
his wife feeling already in conceipt what a sugred obiect y sight
of a Crowne were, burst forth on y sodaine in to these speeches.

My husband (may it please your Highnesse) hath made a long
insinuation intermedled with a frivulous diuision of nature and
fortune, whereas the playn song being true needeth not such a
musical descant: for sir, seeing the matter standeth vpon vertue,
the Touchstone your Highnes hath appointed to try our titles:
I referre my selfe to those whom fame hath made to glory in my
wedoings: and seeing the desire of a Crowne may proue my
husbands plea partiall, I my selfe haue kept in, referring my
cause to the generall reporte of the world, both for obedience &
chastitie, the two speciall ornaments that gardeth & preserveth
a womans honour: I wil not inueigh against the vertuous dis-
positions of my sisters, with enuie in a woman is like a pibble
stone set in the purest gold. But thus much.

And as she was readie to goe forward, grudging at this selfe
conceipt, her second sister taking y matter in snuffe, and staring
to earnestly at the hope of a Crowne, so gat her selfe and fel into
these cholericke passions.

Sister, what needeth so long a haruest to so small a crop: bal-
ke how you list, Hercules shwe will neuer serue a childes fate:
selfeloue is no vertue: they which woze the Garlands in Olim-
pus, were forbidden to be at the breaking down of the Lawrell:
and the foolish conceipt Nyobe had in her selfe was her owne o-
uerthrowe. They which praise themselves are like to the Pea-
cock, y glorying in the beautie of her glistering plumes, no so-
oner looks at her feete but she lets downe her feathers. Ill be-
seemes it a Grecian Dame, especially of Delphos, to be Herauld
of her owne actions: but his Patientie may thinke the playnnesse
hath small friends, when he himselfe is faine to play y Adou-
cate.

X ease. To anorde which, supposition, you referre his Highnesse to the generall fame of the Countrey, y^e aboute the rest you ex-
 corde in obedience and chastitie: Take hede Sister, same hath
 two faces, and in that resembleth time, readable as well to back,
 bite as to flatter: therefore they which build their vertue vppon
 report, doe alledge but a bad p^{ro}se. But leauing your reasons to
 his Highnesse consideration, thus for my self. I set not my god
 name at so small a p^{ri}ce, as to hazard it vpon the chaunce of the
 tongue, that of al other members is most vncertaine: although
 I am sure my bozdyng neighbours so esteeme of my doings, as
 they take my vertues for a p^{re}sident of their actions: but I hope
 your Highnes doth consider such trea such fruite, that y^e lively
 pourtrasture of the parents is as in a Christall manifested in y^e
 children: that nature is the best touchstone of life: that educatiō
 and nurture are as good as the Chrysocol to discerne p^{re}nerals:
 so they of maners. When right mightie P^{ri}nce, I first for p^{ro}se
 of my vertuous disposition lay downe the honozable & happie
 life of my P^{ar}ents so welordred, that same wind enuie blinseth
 to staine them with any spot of infamie: what care they had to
 bring me vp in my youth, with what instructiōs they passed o-
 uer my tender yeares, I referre to your Patricie, as by willing
 your second sonne to match in so meane a famely: since the rites
 of mariage were celebratēd my husbands dispositiō shall mani-
 fest. The eldest Sister hearing how cunningly & yet crookedly
 this p^{re}ttie D^{ya}treffe aimed at the matter, could not suffer to
 heare so long a tale without repley, and therefore went thus
 roundly to the purpose.

Sister Almight Phillis haue blamed Dido for her fellly fith
 she her self entertained stragling Demophon for a friend: The
 Cynicks that inueigbed against other mens faults were selde
 culpable in the same crime: they which will haue their censures
 peremptorie, must not build their reasons on vncertain p^{ri}nci-
 ples therefore wipe your nose on your owne flæue, and if you
 spie where my shoue wrings me, looke to the length of your own
 last: for in objecting selfeloue to me you fall a flæpe in the sweet
 conceipt of your owne p^{ra}ise: which indeed wisely you frame to
 hazard

Penelopes Web.

hazard on the chance of fame, sith your deserts are so small as report is blind on y^e side which lookes to your vertues: the force of your reasons drawne from the authority of propagation, alledging nature and nurture for proofes of your vertues, are too light to counterpaile wth a Crowne: for we oft see that Natures onely error is found in the dissimilitude of lineage: so that the tree bringing forth faire blossomes, yet the blomes may either be nipped in the bud with untimely weather, or hindered with caterpillers, that it neuer prove good & perfect fruite. The Cedar tree is faire of it self, but the fruite either none or very bad: It is no opinion to say a good father a good child, in that time oft maketh an alteration of Nature. But your husband was commanded to have pleaded your interest: mary I feare his conscience tels him the Crowne hangs too hye for his reach, sith he must be faire to attaine to it by your vertues.

The pongest Sister bearing how vnreuerently they habbled before the King, began to blush: which Ariamenes espying, noting in her face the very portraiture of vertue, demanded of her why hearing her sisters so hard by the eares for a Crowne shee said nothing? her answer was thus bylese and pithy. He that gaineth a Crowne getteth care, is it not folly then to hunt after losse? The King looking for a longer discourse, and seeing contrary to his expectation that she was onely short and swete, prosecuted still inquestiōning, and demanded what vertues she had that might deserue so royall a benefit? This quoth she, that like others talke, yet being a woman I can hold my peace. Ariamenes and all the Nobility of Delphos wondred at the modestie of the young Lady, that contrary to her naturall disposition could so well hide her affections. Wherefore debating the matter betwixt them which of the three were most vertuous: although they found by proofe that the other Ladies were both obedient and chaste: yet for that they wanted silence, which (sayd Ariamenes) comprehended in it all other vertues, they mist of the custōm, and the King created his youngest Sonne heire apparant to the Kingdome.

Penelope hauing ended her tale, the olde Nurse greatly com-
mended the discourse, and because she wold be pleasant at the
parting blow, knowing that Ismena was a quicke wench of her
tongue, tolde her that this tale was a good president for her to
direct her course, seeing silence was so profitable. With quoth Is-
mena, feare not you Madame: for when I haue such a proffer
as a Crowne, I will gaze so fast at that, that I will forget my
pattle. but in saith my lippes are too course for such Lettice, and
so she hangs the Grapes that the Foxe will eate none. Well
Madame, I know your meaning, but for all the cracke my pen-
ny may be good siluer, sith silence is a vertue amongst women:
but yet I see no reason of necessity, seeing nature hath bene so
niggardly in that fauour. It may seme quoth the Nurse, that
she hath been rather too prodigall, for the tung wants no met-
tall. As thus they were about to part with these merry quips, a
messenger came hastily rushing in, who tolde Penelope that V-
lisses was arriued that night within the port of Ithaca: This
word so amazed them all with sodaine top, that leaning the end-
lesse Weeb, Penelope called for her Sonne, and that night sent
him in post to the Sea: where what news he heard of his father
I know not. But thus abruptly this night was the discourse
broken off: but for that fell out after his home comming, I re-
ferre you to the Paraphrase, which shortly shall be set out
vpon Homers Odyssea: till when let vs leaue
Penelope attending the returne either
of her Husband, or Sonne,
or of both.

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